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Personal Religion in the Modern World.

Teunis E. Gouwens, D.D.,
Second Presbyterian Church, Louisville, Ky.

Ps. 45:10—"Be still and know that I am God."

The world, as developed in recent decades, has not made the contribution to life that we thought it was making. Instead of enlarging our perspective it has shortened it. It has taught us concerning vast spaces in the heavens and minute forms of life and matter, but it has turned our eyes away from God. The simple shepherd who, milleniums ago, said, "The heavens declare the glory of God," had a larger and truer view of life than the most learned astronomer of the present who turns from his telescope and says, "In all that vastness, I see no sign of God."

Our recent progress in worldly affairs, instead of binding mankind into closer fellowship and cooperation, through ships, planes, cables and radios, has brought about an almost unprecedented condition of fear, suspicion, hatred and war. Instead of providing relaxation by its time saving devices, its parks and its amusements, our materialistic civilization leaves men and women spent and weary. Instead of producing a prosperity in which all poverty would be wiped out, it plunged us into the deepest depression of all time. Instead of curing worry by its advance in psychology, it has witnessed more nervous breakdowns than any period in his-

tory. While it was promoting culture through increased facilities for education and travel, it was yielding to an avalanche of cheap burlesque on stage and radio and screen. Instead of bringing satisfaction and peace to the human heart, it left the heart starved, confused and overwhelmed with a sense of life's emptiness.

The world we have produced is a world of harsh sounds, incredible speed and scurrying people. It is seen in miniature in a New York subway which may be taken as its symbol. There are the screechy noises, the scramble to save a minute which is straightway wasted, the speed, the crowding, the semi-darkness and the ubiquity of the newspaper. We would not do without our subways surely, but neither can we, as human beings, be content with a world whose unnecessary noise and rush the subway represents. For, the clamor and the confusion which we permit in the world about us we can hardly exclude from our own souls. It is a vital question for every man whether he will dominate his material environment or be dominated by it, whether he will have an ear only for strident noises or also for the still small voice, whether he will give himself to externalities or penetrate to the inner shrines where the spirit of man meets the Spirit of God.

At heart this universe is congenial to the soul of man. The evils which we have permitted to obstruct our higher life can, by the grace of God, be overcome. "Is my hand shortened at all," asks the Lord, "that it cannot redeem?" Let us be assured that in this modern world we can live a strong spiritual life.

The very tensity of the situation will enhance the quality of the spiritual life which rises out of it. No easy, formal faith which costs a man no sacrifice can avail for our day. Because the forces of evil have gained momentum, respectability and high position, we need more and braver religion than our fathers needed. What was enough for Samuel or Augustine or Calvin or Spurgeon, or even for ourselves when we were children, is not enough for us today. Surely

nothing that does not bear the stamp of our own experience, no faith which has not been tried by our own passing years, can be adequate to stand against the forces which in modern life oppose religion.

Life has moved and we have called the movement progress. And now we are in danger of assuming that because we have progressed we have no further need of God. We have outgrown supersitition, and science has taught us how to live and be happy. The truth of the matter is that our more complicated life, with its multiplied interests and its confusion of values, constitutes a greater challenge to spiritual life than a humbler age presented. Even if we have advanced in many things, we shall find ourselves losers at last unless our faith keeps pace with our progress. Oxcart prayer will hardly do for an airplane age.

The religion which prevails today will be a religion which exposes itself to the best scientific and philosophic thought and stands unashamed. It will be a religion upon which the storms of ridicule and persecution beat in vain. It will be a religion which fears no mortal power because it knows that in itself, for man and for society, it is the power of God unto salvation. It will be a religion which, even in the most trying and difficult times, can hear God speak like this: "I, even I, am he that comforteth you: who art thou that thou shouldest be afraid of a man; and forgettest the Lord thy Maker; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? But I am the Lord thy God: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou are my people."

Let us look at this religion a little more closely to see what it will do for us. Our personal faith, what is its ministry? For one thing, in a world which lives in the present, looks for immediate rewards and estimates values in terms

of tangible things, personal religion will give us the right perspective of life. When Jacob, in his latter years, was in distress because of his children and his enemies, when in his recurrent carelessness he had subsided again to the worldliness of his day and had permitted false gods in the camp of his people, God said to him, "Arise, and go up to Bethel, and dwell there." At Bethel he had had his dream, he had been aware of God and he had made a vow. Bethel was the place of the sacred pillar which stood for God's presence. It was the place of the vision, the place in which he had seen his life in its true relation to his Lord. In this persistent world of ours which forces its attentions continually on the soul, we need to go back, or forward as the case may be, to some exalted experience in which the light that shines from God reveals the things by which alone the soul can live.

It is this view of life in the light of the Eternal that floods the believing heart with the radiance of hope. It has been beautifully said, "The Divine powers are hopeful powers." Surely the soul that dwells in their presence has no ground for gloom. The New Testament is a stern book. It hides no ugly fact of life. And yet it imparts a buoyancy and joy which no other book can equal. The early Christians did not have a cheerful prospect. They had neither riches nor prestige, and the world in which they lived despised them. And yet in a day of oppression, frustration and weariness they were about the only ones who could face life with confidence and zest. Their spirit was the amazement of unbelievers and the secret of it was indicated by the apostle when he said in effect, "Sanctify the Lord God in your hearts and when people ask a reason for the hope that is in you, you will always be ready with an answer."

Personal religion puts the soul in touch with the Eternal. It teaches him who has it to take a long view of life. It assures the heart that abiding treasures are available and that those who serve God find them. The pyramids are symbols of age but when they have returned to the dust whence

they were lifted, the law of God proclaimed by him who was the slave of Pharaoh will remain to teach the way of life. Like a palace of ice that melts before the advancing sun of spring while a house of granite built on rock stands firm, so are the achievements which belong to this world alone compared with the work of those who build for eternity. The spiritual leaders of mankind know what it is that abides forever, and when they reveal their secret they speak in terms of God.

Personal religion opens windows for the soul through which life is seen in its true perspective.

> "I will hew great windows for my soul,
> Channels of splendor, portals of release;
> Out of earth's prison walls will I hew them,
> That my thundering soul may push through them;
> Through the strata of human strife and passion
> I will tunnel a way, I will carve and fashion
> With the might of my soul's intensity
> Windows fronting on immensity,
> Towering out of time
> I will breathe the air of another clime
> That my spirit's pain may cease.
> That the being of me may have room to grow,
> That my eyes may meet God's eyes and know;
> I will hew great windows, wonderfud windows,
> Measureless windows for my soul."

Again, in a world which conceives of itself as the product and plaything of blind forces and which encourages its people to let themselves go because it is the natural thing to do, personal religion will give a definite purpose and direction to life. It is said of the righteous whose delight is in the law of the Lord that whatsoever he doeth shall prosper. "The ungodly are not so: but are like the chaff which the wind driveth away." The man who neither brings his own life under the sway of a high aim nor believes in the purpose of God is like a rudderless boat hav-

ing neither captain nor chart and drifting at the mercy of the storm. Where there is no feeling of compulsion to conform with a divine plan there may be a sense of freedom. But it is the freedom of the locomotive which leaves its tracks, the freedom of folly and irresponsibility, and its end is destruction. The man who drifts is the slave of circumstances in a world which has no regard for his soul—a sorry plight for him whom God intended to have dominion over his creation.

Somerset Maugham, toward the close of his book, "The Summing Up," says, "When I look back on my life, with its successes and its failures, its endless errors, its deceptions and its fulfilments, its joys and miseries, it seems to me strangely lacking in reality. It is shadowy and unsubstantial. It may be that my heart, having found rest nowhere, had some deep ancestral craving for God and immortality which my reason would have no truck with." There is the tragic testimony of a man who never knew what it was to consciously live by the will of God. It suggests the conclusion at which another man, with brighter faith, arrived three thousand years ago. Having tried and exhausted all the world had to offer, he said at last, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." What this drifting, irresponsible age needs most of all is to fear God and regulate life by his commandments. And this dedication of human effort to the direction of the Divine Spirit is an achievement of personal religion.

Further, in a world of turmoil, personal religion will give us a sense of peace. An age as clangorous as ours will go mad if it can find no periods of silence. A little girl was found walking in the park. When she returned home her mother asked her why she had wandered away alone. And she replied, "Mother, I must be alone once in a while." It is significant that Jesus, the supreme Master of life, withdrew frequently from the crowds to spend a night with God alone. "When he had sent the multitudes away, he

went up into a mountain apart to pray: and when the evening was come, he was there alone."

The apostle speaks of a peace which passes understanding, and the psalmist tells of a voice which says, "Be still, and know that I am God." The saints of the ages know the meaning of this, and blessed is the man who learns it today. "It is the will of God," says Robertson Nicoll, "that our resting-places shall be shrines of His peace."

It is a confused and nervous world, full of motion and noise, lacking in harmony and peace. One wonders what its achievements in human values are. We are like the business man who, after much persuasion, bought an elaborate filing system. Some time later, the salesman dropped in to see him and asked, "How is the filing system working?" "Fine," was the reply. "Good," said the salesman, "And how is business?" "Why," said the man, "we had to give up the business in order to run the filing system." The great business of life languishes because we wear ourselves out on things that do not matter.

Our trouble is not that we are in a hurry, for sometimes we should make haste. Our trouble is that we are in a hurry about the wrong things. We miss life's choicest treasures because we are too busy to accept them. Jeremiah was describing a serious malady when he said of his people, "They cannot listen." You may fill your heart with worldliness and at the same time be clever in argument and successful in business, but you cannot fill you heart with worldliness and at the same time hear the voice of God and respond to his love. And the man who fails here fails in that which matters most.

The secret power of John Keble, who wrote, "Sun of my Soul," was closely associated with the stillness of his Gloucestershire home. He was stirred with a deep solicitude for the world but he was wise enough to know that scolding and campaign would accomplish little. So in quietness and prayer he listened to God and then told what he heard. He could say with the prophet, "The Lord God hath

given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." Out of his meditations came that classic of devotion, "The Christian Year," on the title-page of which was printed this text: "In returning and rest shall ye be saved: in quietness and in confidence shall be your strength." It was the keynote of his life and later was inscribed on his monument in Westminster Abbey. The same verse was engraved over the entrance of Luther's house in Wittenberg. Here was a peaceful life that enriched the worship of generations and here was a stormy life that led a reformation. And the secret of the one was the secret of the other: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

Once more, in a world which presents all manner of obstacles to social righteousness, personal religion provides the inspiration and power for effective service. The fight against crime, poverty, injustice, selfishness, impurity, graft and war is not an easy fight. The question whether or not the world is getting better is still a moot question. It takes a courageous heart to stand against the forces of evil which are operating in the various institutions of our common life. It takes a strong character to resist vice and corruption in high places. It takes an abundant spiritual energy to persist, without growing weary, in well-doing. When we look upon the challenge of modern life, we cannot resist the question of the apostle, "Who is sufficient for these things?"

To that question, as Paul also found, there is only one answer: "Our sufficiency is from God." The place to begin a victory over a hostile environment is in one's own soul. Real achievements and triumphs outside are the result of real achievements and triumphs inside.

It is a significant thing that Jesus never taught his disciples to preach, but he did teach them to pray. When some one asked Henry Van Dyke if he did not find it hard to preach, he replied, "No, but it is very hard to bring oneself

to the mood where one is fit to preach." Dr. Jowett once said, "I am so intimate with Christ that at times I feel I am too bold." There was the secret of his pulpit power.

This close relation between inner power and outer service is seen wherever noble work is done. In the fourth century, Athanasius of Alexandria, opposed by emperors and church leaders, accused of immorality, treason and murder, and exiled five times because of his teachings, stood alone against the world for the truth as he saw it, because the Spirit of God had possession of his heart. Empowered by that same inward might, others in their spheres went forth with equal valor. Father Damien went to Molokai in the spirit of him who put forth his hand and touched a leper. Florence Nightingale in her prison work, William Booth in his Salvation Army, David Livingstone in the jungles of Africa, Jane Addams in Hull House and multitudes of others in all lands, through whose efforts vice was checked, virtue encouraged, comfort imparted and life enriched, gave expression in outward activity to a spirit which had been nurtured and a victory which had been won in the inner recesses of the heart.

If any man would make his life useful for good, let him begin by putting his soul in touch with the living God. If he would speak a word in season to a weary world, let him be sure that he himself is learning his daily lesson from the Lord. If he would know the joy of triumph, let him do his work by the power of the Almighty. The way to live honorably, endure bravely, serve unselfishly and find and impart the peace of God which passeth understanding is to proceed with the transforming grace of Jesus Christ in your heart.

What mankind needs more than anything else is a spirit of sincere religion, a sense of God. For, to put it quite simply, we have lost our way. In selfishness and pride we have pursued ways of our own choosing and have found that they led us to the borders of desolation. In an immense and indifferent universe we feel forgotten and alone. The

goals we sought were disappointing and the happiness which lured us on was like a bubble gone. We have spent our money for that which is not bread and our labor for that which satisfieth not. We have been clever and shrewd and determined and self-dependent. But in the depths of our hearts we know we are only men and women, and God is God. We are children who yearn for their Father and we know that, at last, only the Father's house can be our home. Not for any ulterior purpose but for Christ's own sake, and because we must have life, it is good for us to draw near to God.

The Evangelistic Problem in Modern Thinking.

An Address by Frank S. Hickman, Duke University

Evangelism as a field of thought has various approaches, such as the theological, the ethical, the sociological, and the psychological. I shall ask you to consider it with me especially from the psychological angle although we shall allow ourselves liberty to note some implications that are not strictly psychological.

Psychology is especially interested in religion as experience: an experience which has provided a tremendous motive in the conduct of men and races. It keeps asking, Where does this experience center? and, Will it keep on centering there in the midst of our modern tides of thought?

Religious experience is not strictly a circle with a single center, but an ellipse with a double focus: the God-focus and the man-focus. With the exception of pantheism, all religion regards both God and man as real entities in contact and communion with each other. If the reality feeling dies out of our idea of either God or man, religious experience dies out with it.

All theistic religions hold steadily to the conviction that God is objectively real. Even the most pronounced mystics in these religions will tell you that God is *there,* clearly distinct from the worshipper who experiences him, no matter how inward his experience of God may be. We do not think God into existence: we encounter him; and we feel that we have encountered him in a shockingly real way, whether we have any clear notion how to explain what we have encountered or not.

In both Judaism and its daughter-religion, Christianity, there has always been this clear-cut realistic conception of God. I need not tell you of the ruggedly objective Jehovah worship of the Hebrews and the Jews, except to remind you that their God was so personal that the nation could and did enter into a covenant relation with him, just as men make

contracts with each other. The personal God of Hebrew faith stands in sharp distinction from all merely "nature gods," on the one hand, and from pantheism, on the other.

The Christian God is no less personally distinct. He is essentially the Hebrew Jehovah, viewed in the more glorious light of the heavenly Father. He is so personal a God that he can reveal himself in terms of a human person, and he does so reveal himself in Jesus Christ: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life . . ." (1 John 1:1). In the Hebrew-Christian system the man-focus is no less pronounced than the God-focus. Man is as real a spiritual entity as God. God appears to man in the midst of his human relationships, and he forms personal connection with man as an individual.

It is true that in the earlier Hebrew religion, the human emphasis was upon the collective life of the tribe or the nation, rather than upon that of the individual man. And it is true that the whole idea of a kingdom of God, which roots deep in ancient Hebrew thought, although it comes to glorious flower and fruit in the Christian religion, has for its natural soil the social life of God's children. We need not look for much that is sharply individual in Hebrew religion, so far as man is concerned, until we come into the later parts of their scriptures, and particularly into the later psalms and prophecies. But the possibilities of individual religion are there from the beginning, and when the individual does appear in clear relief it is nothing new, but only a sharpening of the focus of Hebrew thought. And when in Christianity the individual becomes an object of the highest concern we know that Hebrew religion is coming out at the point toward which it was working from the beginning.

So much said for the God-center and the man-center of religious experience, what shall we say of their relation to each other; that is, what is the relation of man to God?

We as Christians have rightly insisted upon the one-to-one relationship between every man and his God. We have understood that every man, woman, and child has a private line through to the very throne of Divine Grace. When we talk about the "witness of the spirit," about communion with God, about the connection of man with God in prayer, about Divine guidance, and all such things we have in mind this one-to-one relationship.

And yet, although a man may have a direct and personal connection with God, it is not to be thought of as an isolated relationship. Every connection every person has with God is modified by a thousand social considerations; by every relationship, that is to say, which he maintains with his fellowmen. It is a common experience, for example, in revival meetings to find someone who has come to the point of surrendering his life to God, only to find that the surrender is of no avail until he straightens out some wrong relationship with some other person with whom he has had dealings.

This social conditioning of man's relationship with God is vigorously affirmed throughout the Christian faith, as it is indeed in the Bible. Take two striking examples of it, to go no farther. There is the stinging rebuke in 1 John 3:17: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And then there is the familiar utterance of Jesus, in which he lays the basis for the Final Judgment in the way men live with each other: "Verily I say unto you, Inasmuch as you have done it unto one of the least of these brethren, ye have done it unto me," and vice versa (Matt. 25:40, 45).

Now let us turn directly toward the Divine focus in religious experience, and ask what modern thinking is doing with our conviction of the reality of God.

The first thing which strikes us is a contrast between "personal" and mechanistic thinking. When we stop to think about it, men do not believe or disbelieve in God regardless of what they think about the life of man. What

they believe or disbelieve is that the universe is at heart personal. If they believe in essential personality, they have no difficulty in shaping that belief into God-consciousness in a universal reference, and to the reality of the soul in human reference. If they disbelieve in essential personality, their belief in both God and the human soul decline as an inevitable corollary. Just now there is a strong set of mind against essential personality in both God and man, due to a mechanistic philosophy which we may largely lay to the charge of experimental science.

Modern science is fascinated with mechanism; and this is not to be wondered at when you consider its absorption in the problems of "secondary" causes. The experimental scientist is powerfully tempted to lose sight of anything more ultimate in the realm of cause than these orderly forces and energies with which his laboratory or observatory has made him familiar. He is tempted to believe that nothing beyond this realm of mechanistic energies exists, nothing that one could properly call personal, if by personal we mean anything over and above "natural" causation. When the scientifically minded man yields to such a temptation as this (though I do not say that he always or necessarily yields to it), he finds it easy to scoff at the idea of a personal God. Like Einstein (if the story told about him is reliable) he may in the abstract concede that back of the marvelous universe there must be some being high over all, "but," in Einstein's reputed utterance, "if there is, he is too vast and remote to be concerned with so insignificant a creature as myself." How, let me ask, does that conception of God differ from the frozen idea of God which congealed the religious faith of the eighteenth century in England, until the Methodist revival thawed it out?

And yet there is a restless spirit abroad in the scientific world, for scientists are, in the long run, men with the same basic passions, interests, and yearnings as other men. Their own explorations have made them distrustful of their old confidence in a universally unbroken order of natural causa-

tion. There is a great deal they cannot account for by scientific explanation. Moreover they are stirred by a reviving desire for something more than the physical and the mechanistic in the ultimate explanation of things. The physicists have felt obliged to melt their solid realities down into energy systems, and now they and their brother-scientists are beginning to ask, "If there be this ultimate energy in things physical, why not an energy of some kind at work in the universe other than physical?" And so you have a psychical energism emerging, paralleling the physical energism of physical science.

Science may feel impelled on its own account to take into its reckoning psychical energism, but I feel that that is not the whole of the story. The basic spiritual demand in human nature may very well be asserting itself in the midst of these scientific cogitations. But the rigidly scientific mind, accustomed to resolve its world of matter into a world of energy, inclines to the belief that the ultimate in the spiritual universe must also be energistic. Any religion that can express itself in terms of energy is very attractive to a mind at home in scientific procedure. And there is one kind of religion that can so express itself, that is to say, Pantheism; for Pantheism is at bottom an impersonal spiritual energy system. And so you find the God-consciousness in our modern world heavily affected by this energistic drift in the scientific world. It is inclined to come to terms with an impersonal kind of spiritual world—a pantheistic world; but it can make nothing real out of the personal God, of whom Jews and Christians speak. Its God is not a Divine Person who can communicate as a person with a personal man; nor is he clearly a God who can do anything to change the course of events in the natural world with which Science is familiar.

No less serious is the effect upon the God-concept of social science, when it takes the form of naturalistic humanism. Let us put it for a moment in contrast with the religious idea of God as Creator.

Our religious tradition puts man at the center of things. It makes him the chief of God's creatures, the ordained ruler of the created world. By implication it makes the human life and its needs the criterion for all values in the universe, for everything is keyed to man, his needs, and his destiny. Nevertheless, man's position is what it is because the Creator ordered that it should be so. The real center of the Universe is the Creator, and not his creature.

Naturalistic humanism likewise puts man at the center of things, but in quite a different sense. It does not regard any divine creation as the cause of anything, man included. Everything is naturalistically evolved; and man is simply the end-product, the necessary outcome, of a blind cause-and-effect series. There is no God-center in this picture of the universe of life—or at any rate, no personal God: no God with whom a man might hold personal communion, or to whom he might appeal for aid in the battle of life.

Closely related to this naturalistic story of the origin of man is one kind of explanation of the meaning of human experience in the field of social psychology. In this direction we are told that the term God is nothing more than an abstraction or a symbol. It is a kind of rainbow that plays over the mist of human idealism. It is a projection of social values, humanly held, and nothing more than that. I am reminded of a childhood experience I once had. I picked up a big conch-shell, and somebody said that if I put it to my ear I could hear the sea roaring. I did so, and I heard the sea roar. In later years a wider experience made me somewhat skeptical, and my skepticism was resolved into a shattering revelation. I found that instead of some objective roaring of the sea in the conch-shell, what I heard was the reverberated thrumming of my own arteries. These social psychologists, of the stripe to which I have referred, think of God as the conch-shell reverberation of our own thrumming idealism—nothing more than that. That is not the God of the old faith!

When we shift our attention to the man-focus in religious experience, we encounter no less difficulty. The vanishing

reality of man in the modern world of thought is not less startling than the vanishing reality of a personal God. I mean the reality which we have been accustomed to ascribe to man as an individual.

Perhaps you visited the recent Century of Progress Exposition in Chicago. If you did, you may have studied a chart which caused considerable comment. It was called the "Tree of Life," and had been prepared by some university man who was an authority in the field of biological evolution. The idea of the chart was that all life on the earth forms an organic whole, just as a tree is an organic whole. The great primitive trunk of the tree was exhibited and labeled, and the early main branchings from this trunk were indicated, with the later branchings coming higher up, and the latest of all the main divisions of the human race at the tip-top of the tree. As you looked at that chart perhaps you found yourself asking the ancient question of the psalmist, "What is man?" The biological answer is, "Man is the top branching of the biological tree of life." And who am I, the individual man? I am but a little swelling bud of life among thousands of other such indiscriminate buds, on an unimportant twig in the last lost feathering out of this enormously formidable Tree of Life. The buds perish, the twig dies, and only the tree as a whole goes on living through the endless centuries!

Not less devastating is the picture of the individual man held forth by a related school in sociology. Here the individual is lost in the vast complex of society of which he forms an infinitesimal part. We are bidden to take our eyes off the individual, and to put the emphasis upon society as a whole. I well remember a conversation I once had with a brilliant young women who had adopted this point of view. She claimed that all human beings existed for the single purpose of building up a "social coral reef," and that each individual was a kind of polyp, who made his minute contribution to the reef, and then went out of existence. To ask to be more than that was gross presumption on any indi-

vidual's part. One should unselfishly surrender oneself to the building of the reef. I admit that I have never been able to reduce myself to that kind of a polyp.

When this kind of thinking comes to power, certain religious beliefs are bound to crash. The result has been especially disastrous in two directions: the belief in the worth of the human soul; and the conception of immortality.

Our religion has always magnified the worth of the individual soul. It invested that soul with a rare dignity which has never before the advent of Christianity been quite visioned by any other human measure of man. It regarded the soul as sovereign, with a genuine responsibility of its own to the sovereign God. It held the soul to be of inestimable worth in God's sight, of so great worth that God would tax all the resources of his infinite Grace to redeem it from its bondage of sin and corruption. It wound its doctrines around the eternal destiny of the soul, and it saw man's present condition in the perspective of eternal life.

But all such considerations drop away when you surrender man to an insignificant position on a naturalistic monstrosity called the biological Tree of Life. The oneness of that tree robs the individual life of any proper entity of its own: it exists only as an outcropping of the tree. That is to say it absorbs all life into itself, and it leaves the term soul without meaning. Any theological considerations rooting in the conception of an individual abiding soul shrivel up, for they have no root. The grandeur of a human being created but "little lower than divine" fades away into myth. The story of Divine Redemption is but a poetic creation. The great doctrines of human destiny are but fantasies, for there is nothing substantial enough in a single human life to have any destiny worth the name. You can't build a dynamic, convicting Christian Gospel in the midst of such a wreckage as that.

You see clearly the two great issues of this problem which we are discussing. They are these: How can we

make God the Father as real to our generation as he was to our fathers? and, How can we gain a gripping conviction of our own essential soul-life, and feel unshaken confidence that it is an indestructible entity capable of entering into an eternal relation with the living God? And in consequence of these two issue, What warrant have we for the spiritual reconstruction of our badly shaken and twisted modern social order?

In regard to the first of these issues, How can we make God real? perhaps you have heard the story of the effect which that simple picture of primitive Negro religion, a play called "The Green Pastures," had on cynical, sophisticated New York. If you saw the play you know the homely conception of "De Lawd" which the black folk had, a kind of enlarged plantation owner who had unlimited power over his plantation, and you recall the chuckle with which you reacted to some of the shrewd little moves which the plantation folk made in their dealings with De Lawd, and the equally shrewd moves which he made in return. When "The Green Pastures" ran for something like three years in New York, it became quite the thing for old seasoned theater-goers to plan to see it. They had heard about it, and they expected to be regaled by a burlesque on religion, a rather ribald burlesque in fact. They found themselves chuckling, to be sure; but there was nothing of the burlesque they had expected. Instead, there was the simple, unaffected, naive faith of the untutored in their relation to a very real God—as real as the plantation owner who ordered their daily lives. One brusque man of middle years who had been attending the performance one night was overheard in conversation with another as they were leaving the theater. "Don't you wish," he exclaimed, "that our God were as real as that!"

Why cannot our God be as real as that? It depends on what our sense of reality demands. Is scientific truth the only road we have to reality?

Let me register my conviction that Science as we know it is not prepared to handle the question of the reality of

God. You can neither prove nor disprove the reality of God in a laboratory or observatory. If you could prove him by scientific methods he would vanish as God, for the simple reason that as God he is essentially personal—beyond, beneath, and above all that the natural processes with which science can properly deal stand for. He is not the product of natural causes; on the contrary, he is the fountain of causation: himself the uncaused Cause, "in whom all things consist, and by whom the worlds were framed."

If such a God is not to be grasped by the processes of scientific investigation, how is he reliably to be known? I recall the biblical law, "Spiritual things are spiritually discerned;" and I think therein lies the answer. Is there such a thing as spiritual knowledge which enters into our experience by quite other routes than the knowledge afforded by our sensory life? Mystics of all times and of all races and cultures have with one voice affirmed that there is. A sound psychology cannot exclude any genuine source of experience, even though it may not know how to classify or explain it. Our present psychology can no more explain spiritual insight and conviction than other natural sciences can explain the problem of God and man in their way. We know that spiritual experience blends with and interfuses other kinds of experience; and we know that sensory experience in turn lends its color and tone to spiritual experience. And yet the law stands, that spiritual things are spiritually discerned. Can God reliably be known by an essentially spiritual insight? If he cannot be so known, he cannot be known at all. But centuries of Christian witness, and centuries of Jewish and Hebrew witness before the advent of Christianity, affirm that he can be known through the avenues of this "heart-knowledge." You who preach the evangel to this world-weary and disillusioned age, remember this, your age wants an authentic note about the living God. And it is your business to sound that note in terms of the witness of the Spirit. It all comes down exactly to that. You do not preach by license of

science; you preach by the certainty born of the divine witness of the Spirit, bearing witness with your spirits that you are the children of the living God.

At the other end of our ellipse, how can we know ourselves as spiritual entities? Science is as ill-equipped to handle the soul problem as it is the God-problem. It cannot affirm that the soul exists, although the more reverent psychologists sometimes admit that they wish it could. But, on the other hand, it cannot affirm that the soul does not exist. Experimental psychology is dealing with natural causes and effects, with mental and physical forces that can be analyzed and catalouged under the laws of naturalism. It cannot touch the soul. Our insight here, too, is spiritual. That marvelous verse which I have just quoted, "The Spirit itself beareth witness with our spirits that we are the children of God," tells a double-ended tale. The Spirit bears witness of his own personal validity; but he also bears witness of the personal validity of the subject of the experience. Notice a closer translation: "The Spirit himself beareth witness, alongside our own spirits . . ." There you have a person-to-person intercourse as clear-cut as you could require. The spiritual experience lights up both the personal object with whom you have come into communion, and the spiritual subject at the heart of your own life. Evangelism in our time, as in all times, simply gets nowhere without relying first, last, and always on this first-hand spiritual illumination.

This brings us to the third issue, which grows out of the two basic issues of the validity of God and the validity of the soul, namely, the issue of the Social Gospel.

We have definitely come into a period when the stage is perfectly set for the Social Gospel. In our distraught and explosive world the Gospel has become an imperative such as some of us could not have dreamed possible thirty or forty years ago. In sober truth, we have come to the forking of the roads where we must choose between Christ and social chaos.

Consider the failure of other social reform measures. Treaties have failed, and so has the League of Nations.

One nation after another has felt obliged to resort to violent methods of restoring harmony within its borders in the warfare between class and class. Where is the real heart of the difficulty? It seems to me to lie in man's lack of a vital sense of his own spiritual responsibility for the welfare of his neighbor. Our world is fired by wrong motives, and set to a wrong scale of values. It is restlessly in search of ultimate satisfaction in the wrong direction. It is raising with swelling vehemence the persistent question, Is life worthwhile?

In such a world as ours, where does the evangelist's obligation lie? God will raise up a few great statesmen, who, like ancient Isaiah, will stand in the presence of the princes of the earth and declare his eternal counsels. But most of us will have a humbler mission to perform. What is it, and how shall we go about it? I propose this simple rule: If we as preachers have a deep, gripping conviction of God and of our own souls, and a mighty passion to communicate that conviction to others, we shall have no difficulty in getting a hearing. But if we do not have such a genuine conviction, though we preach with the tongues of philosophers and of angels, we cannot expect to command the ear of this age.

Our first obligation, then, lies in a sweeping renewal of our own vital spiritual experience. I think nothing is more needed than a generation of preachers who proclaim a Gospel founded in nothing more nor less than the witness of the Spirit to their spirits that they are the children of God. Let them be afire with that witness, and all else that is needful will fall into line. Let us quit borrowing our fires from naturalistic altars: we can never preach a powerful word of life until we replenish the fires of our own spirits from the burning altar of God's own life. We are commissioned to this Gospel solely by virtue of the fire of a divine revelation that burns in our own souls. I do not mean that we should not be awake to the learning of our age. God cannot use consecrated ignorance now any more than he has

ever used it. But I submit that we must get first things first. When we come firmly into possession of a spiritual message, we can check our experience in every needful rational way to keep it from running into wild fanaticism or superstition. We can welcome every truth that Science has to offer. We can visit in every reputable philosopher's drawing room. But we know where our test for truth and reality lies.

Here lie the two open books of man's recorded experience: the secular book of Science; and the sacred book of the inspired Scriptures. Each has its own lessons to teach. But each will yield what it should to our spiritual upbuilding only insofar as its lessons are read in the light of a heart agleam with the light of God's spiritual illumination.

Expository.

The Language of the Bible.

T. P. Stafford, Th.D., D.D.,
Kansas City Theological Seminary

The Bible uses different kinds of language, as prose, poetry, literal, figurative. How are they to be distinguished?

Are there cases of scientific language also in the Bible? Some assume that there are not. I am sure there are. But before we affirm positively one way or the other, let us try to decide what scientific language is.

If knowledge concerning a subject is advanced to such an extent that technical terms for ideas peculiar to it have been developed, such terms are properly called scientific. Are there any such subjects so discussed or treated of in the Bible? *Luke's* account of the shipwreck in *Acts* 27:14-44 is an example of the use of such language. There seem not to be many others.

But facts can be related accurately and clearly without technical terms, that is, in non-poetical, accurate prose. Facts of scientific value can be recorded in non-scientific language. Can one deny that facts may be recounted even in language that contains figures of speech? Take, as an example, the account of creation in *Genesis*. I do not know that any of the Hebrew terms used could be regarded as technical. But it is evident that the writer is relating with care and precision what he considered facts relative to the origin of the world and life. The language is, in the main at least, prose, though it may contain some figures of speech. *It is prose, not poetry.* One can easily distinguish the poetry of *Ps.* 104:19 and *Isa.* 40:26, in which creation is pictured, from the prose of the first chapters of *Genesis*, in which it is described, as he also can distinguish the poetry of the

prayer of *Jonah*, 2:2-9, from the prose of the rest of the book. To affirm, therefore, that the account of creation in *Genesis* is poetry, implying that to have scientific value it must be expressed in scientific language and suggesting that it is not to be taken seriously as a record of the facts of creation, is poor logic. Most history is written neither in poetic nor scientific language. If, however, a straight-forward and discriminating account of facts, in the form of prose, is scientific language as to its style, the account of creation in *Genesis* should be so classified. But it seems better, for the sake of clearness, to regard it as a record of facts of scientific value written in accurate, non-scientific terms.

That much of the Bible is poetry is evident. Certain books are classified as poetical books, as *Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations.* Much also of what the prophets wrote is in the form of poetry. Predictive utterances naturally took the form of poetry, many of which are quoted in the New Testament and said to be fulfilled. Short specimens of poetry occur here and there throughout the Bible; for examples, the songs of Elizabeth and Mary and the prophecy of Zacharias in *Luke* 1:42-45, 46-55, 68-79.

How can we distinguish prose and poetry? This is a difficult thing to do. English poetry often has lines or words that rhyme. More often the lines have measure or meter or rhythm, rhythm being more necessary than rhyme. But there is some poetry that is without these mechanical marks. It is characterized by the thought it contains, its elevated, ideal or spiritual conceptions, the natural flow and beauty of its ideas and by an intensity of feeling or charm of sentiment. We are thinking now of the *soul* of poetry, not its *form.* One scholar, for example, valuing highly such qualities in the Gospel of John, pronounced it a poem, a prose poem. In poetry, as in life, the inward, the spirit, is more important, than the outward or the formal. This is the more definitive quality of poetry.

Poetry has been defined as "poetical, imaginative, or passionate language or compositions, whether expressed rhythmically or in prose. Thus, many parts of the prose translation of the Bible are genuine poetry. In its widest sense, poetry may be defined as that which is the product of the imaginative powers and fancy, and which appeals to those powers in others." (*New Am. Encyclop. Dic.*)

To distinguish clearly between prose and poetry in all cases seems impossible. I know no rule or principle by which to do it. Some authorities, however, hold that in no case is poetry without some outward or formal quality, that no poetry is like a soul without a body. But at this fine point we are contending rather over the definition only.

Whether or not Hebrew poetry of the Old Testament has mechanical qualities, which in many cases at least can hardly be doubted, it has, in a surpassing degree, the spiritual qualities specified in the above definition, which are expressed in force and beauty even in our English translations. In no other way can we account for the power and charm of Old Testament poetry, still real and vital after so many centuries. It is reasonable to believe that these qualities which have created so much human inspiration were themselves created by divine inspiration.

There are many passages also in the New Testament, uttered by Jesus, Paul and others, that are poetry in the sense of the definition. In addition to the ones already cited consider *Matt.* 7:24-27; 11:4-14, 25-30; *Jno.* 10:1-5, 7-18; *Lu.* 15:11-24; 1 *Cor.* 13:1-13; 1 *Tim.* 3:16; 2 *Tim.* 2:11-13. Such literary gems in fact abound in the New Testament. I am tempted to affirm that all the parables of Jesus possess this character. Bible poetry is probably the finest ever produced.

Let us notice especially that a pronounced quality in all poetry is what is called metaphorical or figurative use of words. Scientific terms are rare in the Bible, but figures of speech are plentiful. This is true both of poetry and of prose. A figure of speech is language in which one thing is

said and another is meant. It is an important use of the principle of the symbol.

For years I have considered why this is true. Now I think I have found the answer. The Bible is a revelation of spiritual realities. It is a revelation of such realities to us who live in the sphere of the natural and are familiar with the natural. Our words are formed by our experience with material things. Words can do little more than suggest spiritual realities, and sometimes they even obscure them. Figures of speech are therefore a necessity. This is evidently the reason Jesus spoke so often in parables. He felt the difficulty of explaining the Kingdom. See *Mk.* 4:30. Words were not sufficient. He had to picture it.

Students of psychology will readily see that many terms that are now used even technically to designate mental acts and states were at first used to designate physical actions and relations. Consider the expressions, *to understand* and *to stand under.* The first is now applied to a mental act only, the second to a physical act only. Originally they both designated a physical act. In like manner many words or expressions, now definite, and in some instances technical, in psychological usage, originated. Consider *perceive, conceive, conception, comprehend, concept, affection, apprehend, intellect, feeling, subtle, sympathy, smart* (adjective), *ardent, offend, excited, conclude, subconscious, get a kick out of,* and numberless others.

What does this remarkable fact about words teach us? It teaches us that mental and spiritual conceptions come to us through the facts and actions of material things and are thereby expressed. There is first the "natural" and then the "spiritual," as Paul says (1 Cor. 15:46). Sometimes terms lose their figurative character and become normal or even technical in the higher use. Consider certain of those just cited. We may say that this is the law not only of the development of words, but of the mind itself. It passes from the visible to the invisible and often does so by means of the visible. Therefore figures of speech in religion are

necessary and are in Christianity most common. I repeat, the Bible is full of them.

It is said that Plato had a notice like this over the door of his lecture hall: "Those only should enter who are versed in geometry." The reason for that peculiar requirement was that the study of geometry prepared the mind to pass from the knowledge of material realities to the knowledge of immaterial realities. He appreciated the law of mental development of which we speak.

In the light of what has been said, consider three sayings often heard.

1. "Let the Bible say what it wants to say and let it mean what it says." We should change that statement to this: *Let the Bible say what it wants to say and let it mean what it wants to mean.* When Jesus said, "This is my body," did he not mean, *This represents my body?* Yes, of course. Then let us apply the principle elsewhere and everywhere when it is called for.

2. "Prophecy must be fulfilled literally." Some prophecies are to be so fulfilled and many have been so fulfilled, but by no means all of them, not even a majority of them. Let us say rather that all prophecy must be *actually* fulfilled, some *literally* and some *spiritually.* The birth of Jesus in Bethlehem was the literal fulfilment of a prophecy that predicted that event (*Matt.* 2:6). The coming of John the Baptist was the spiritual fulfilment of the prophecy that Elijah would come and not at all the literal fulfilment of it (*Mal.* 4:5; *Matt.* 11:14; 17:10-12). Let one study *Luke* 4:18-19, which contains a prophecy that Jesus says was fulfilled in himself and see how much of it, if not most of it, must be understood spiritually and not literally. Would anyone say that men inspired of God could not predict spiritual things? Then we should not say that all predictions in the Bible must be fulfilled *literally.* To say that is to err greatly.

3. "I believe in a literal hell and a literal heaven." By this one probably means to say that he believes in a real

hell and a real heaven. To me the idea that Jesus gave us a false picture of either, is despicable. But he described them in realistic and figurative language, because, on account of our earthly experience and mental limitation, he had to speak thus; but in such language he tells us the truth, the terrible truth on the one hand and the glorious truth on the other. It was necessary for him to speak of these things in figurative language or to give no revelation of the future at all. When Jesus speaks of the place of the wicked after death as "outer darkness" and again as "where the fire is not quenched" (*Matt.* 22:13; *Mk.* 9:48), he cannot be taken literally, as Dr. W. T. Conner has pointed out.

Let no one say that this is a reducing of the value of Scripture, for has not the spiritual greater value than the physical?

Sheol and Hades in Old and New Testament.

Fred B. Pearson, Th.D., Montevallo, Alabama

The Old Testament word for the abode of the dead is *Sheol*. It is derived, as most scholars think, from a word meaning *hollow*. To the Hebrew mind *Sheol* was simply the state or abode of the dead. It was not the same as the grave, though it was so translated in some of the older versions. The grave was the resting place of the body from which the spirit had departed, while Sheol was the resting place of departed spirits, or personalities.

Usually Sheol was thought of as being deep down in the earth, as hell is often thought of today. In Old Testament Sheol is represented as the opposite of the upper sphere of life and light. It is "deep Sheol." It's direction is "down." The Psalmist says, "Thou hast delivered my soul from the lowest Sheol" (Ps. 86:13). Again, "But those that seek my soul, to destroy it, shall go down into the lower parts of the earth" (Ps. 63:9). In Ezekiel 32:21-23 Sheol is represented as a great underground mausoleum, or as a mighty pit with graves all round its sides.

Always Sheol was regarded as the appointed place for all persons, the great rendezvous of the dead. Here the dead are gathered to their tribes and families. Often we find, especially in the Pentateuch, such expressions as "to be gathered to one's people," "to go to one's fathers," etc. Jehovah said to Abraham, "Thou shalt go to thy fathers in peace" (Gen. 15:15). At his death it is said that he "was gathered to his people" (Gen. 25:8). The same is said of Ishmael (Gen. 25:17), and of Jacob (Gen. 49:33), and of others.

The state of those in Sheol is not clearly indicated. Men's ideas about Sheol varied widely and were rather hazy and indefinite. However, many expressions are used which, in the minds of the Hebrews, characterized Sheol. It seems to have been regarded as a place of hazy, shadowy, semi-

conscious existence. Life and relationships as we know them here are unknown there. The dead are completely "cut off out of the land of the living." Sheol is the "land of forgetfulness" where even the wonders of God are not known—the land of *Abaddon,* or Destruction (Ps. 88:10-12). Note these words from Ecclesiastes 9:5f: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love as their hatred and their envy is perished long ago; neither have they any more a portion forever in anything that is done under the sun."

Other terms indicate similar ideas. Sheol is referred to as a place of "silence" (Ps. 94:17), as "the land of darkness and of the shadow of death; the land as dark as midnight, the land of the shadow of death, without any order, and where the light is as midnight" (Job 10:21f). Hezekiah regarded Sheol as a place of "cessation" (Isaiah 38:11). It was, then, "the antithesis of the living condition, the synonym for everything that is gloomy, inert, insubstantial" (Standard Bible Dictionary). It was the abode of *Rephaim,* or "shades" (Proverbs 2:18; 21:16; Isaiah 14:9). Hence, it was looked upon with dread and horror and dismay. "Oh spare me," says David, "that I may recover strength, before I go hence, and be no more" (Ps. 39:13). The state of the dead in Sheol is contrasted with that of the living who enjoy the blessings of Jehovah in the present life. Indeed, the deprivation in Sheol is urged as a reason for living life to the full here and now. "Whatsoever thy hand findeth to do, do it with thy might," says the Preacher, "for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest" (Ecclesiastes 9:10). But, on the other hand, the weary and distressed in this life sometimes looked forward to Sheol as a place of welcome rest or sleep. See Job 3:17-22 and 14:12f. "There the wicked cease from troubling; and there the weary are at rest." "Oh that thou wouldest hide me in Sheol, that thou wouldest keep me secret, until thy wrath be past."

We must not assume, however, that Sheol was regarded as a place of complete unconsciousness. Though existence there is somewhat shadowy, it is nevertheless real. As Davidson says (Theology of the Old Testament, p. 427), "Yet though they are feeble, as those in Sheol confess to the Babylonian King, 'Art thou become weak as one of us'—(Isaiah 14:10) *thinned*, as one worn by sickness—they know themselves and their state, as this representation shows, and also others. They even seem to keep a kind of shadowy life of their own, a dreamy pomp and ceremonial, sitting with invisible forms upon imperceptible thrones from which they are stirred, with a flicker of interest and emotion, to greet any new arrival. It is the shadow of earth and its activities; wavering shades of the present life."

What shall we say as to the relationship of those in Sheol to living men and to God? As already indicated, the Hebrews thought of Sheol as absolute separation from all human affairs. However it seems probable that, as they gave stronger emphasis to the consciousness of those in Sheol, they attributed to them at least "some dim remembrance of the world above." But there was never any thought of any important relationships between those in the two worlds—except as necromancy, which rested upon belief in such relationship, crept in from the Egyptians, Babylonians, and others. All witchery and magic were forbidden by the Mosaic Law and were punishable with death. And yet we find in the Old Testament some traces of the "black arts" among the Hebrew people. The most notable case is that of King Saul and the witch of Endor. The importance of that incident, so far as we are concerned at present, is the evidence of a strong belief on the part of some in the possibility of contact with the dead. This belief, however, was foreign to the religion of Israel and was severely condemned by it. The Hebrews regarded death as the certain and proper end of all intercourse with earthly life.

Likewise, the relationship between the dead and God was considered ended. To the religious mind of the Hebrew

this was the most terrifying thought of all. Fellowship with God was the highest of all good, and in Sheol that would be no more. "For in death there is no remembrance of thee: in Sheol who shall give thee thanks?" cries the Psalmist (Ps. 6:5). "For Sheol cannot praise thee," says Hezekiah; "they that go down to the pit cannot hope for thy truth" (Isaiah 38:18). Commenting on Psalm 39, Davidson remarks: "The Old Testament saint was a sojourner with God: this life in the body upon the earth was a brief but happy visit paid to Jehovah; but death summoned the visitor away, and it came to an end" (Theology of the Old Testament, p. 431f). And yet, while the departed had no fellowship with God, they were still under his jurisdiction. Dr. Charles was in error when he referred to Sheol as a region "quite independent of Yahwe, and outside the sphere of his rule" (Eschatology, 35ff). Job says, "Sheol is naked before God and Abaddon hath no covering." The fiery wrath of Jehovah "burneth unto the lowest Sheol" (Deut. 32:22). David cries out, "If I make my bed in Sheol, behold, thou art there" (Ps. 139:8). But God's presence there was a source of fear, and not of joy. Even to David it meant terrifying justice, and not blessed fellowship.

Another question of importance is that of distinctions in Sheol. Is there a difference between the good and the evil? Certainly the social distinctions that exist here on earth are not recognized. And apparently there is no distinction between good and evil. Let Job speak on this point: "There the wicked cease from troubling; and there the weary are at rest. There the prisoners are at ease together; they hear not the voice of the taskmaster. The small and the great are there; and the servant is free from his master" (Job 3:17-19). Sheol was looked upon as a place of bare existence, not a place either of punishment or of reward. "The dead know not anything," says the Preacher, "neither have they any more a reward." Their state is one neither of blessedness nor of misery. There is little ground for thinking that the early Hebrews believed in separate compart-

ments for the good and evil in Sheol, though that idea developed later.

Hardly need it be said that belief in a future life without distinctions could not long satisfy the deeply religious minds and hearts of men who were keenly sensitive to moral and spiritual values. As Dr. James Orr says (International Standard Bible Dictionary, p. 975): "Even on natural grounds it is hardly credible that the pious Israelite thought of the state of the godly gathered in peace to their people as quite the same as those who perished under the ban of God's anger, and went down to Sheol bearing their iniquity." This sense of necessity for some distinction is, perhaps, back of such expressions as "the lowest Sheol" where the wrath of God burns (Deut. 32:22), or "the uttermost parts of the pit" (Isaiah 14:15; Ezek. 32:23). But the Israelite's faith found the solution of the problem, not in the hope of separation from the wicked in Sheol, but in the hope of deliverance from Sheol. Like death, Sheol was connected with sin and judgment. "The wicked shall be turned back into Sheol," says the poet King (Ps. 9:17). In the 49th Psalm he says that the unrighteous are "appointed as a flock for Sheol," but for himself he sets forth the happy assurance that "God will redeem my soul from the power of Sheol; for he will receive me." While "life" and "immortality" were never connected with Sheol, yet the almost universal belief in the continued existence of departed persons in Sheol opened the way for faith in immortal life. Indeed, we find, especially in the Psalms and in the Prophets, teachings that approach the New Testament doctrine of personal immortality. Jesus and the New Testament writers quoted these passages to show that the doctrine of the resurrection, and of immortality, was not entirely new.

Before passing to the study of *Hades* as used in the New Testament it should be said, I think, that we cannot regard all that is said or implied in the Old Testament about Sheol as "Scripture teaching." Many ideas recorded in the Old Testament are reflections of the heathenism with which

Israel was surrounded. Others are but fictions of imagination, due to lack of definite revelation about the future life. Yet others are, indeed, foregleams of truth, only needing further light of revelation. It is only in the full revelation of Christ and the New Testament that we find clear and satisfying teaching concerning the future life and the state of the soul after death.

Hades in the New Testament

The New Testament word which corresponds to the Old Testament word Sheol is *Hades.* It was used in the Septuagint as the translation of *Sheol.* It is derived from the Greek *idein, to see,* with "alpha privative" added, and means "the unseen world," "the nether world," "the realm of the dead." In its original significance it was almost the exact counterpart of the Hebrew *Sheol,* the chief difference being that it was divided into two compartments, one for the good and one for the evil. The Greeks had a god of the nether world whom they called *Hades,* or in ordinary life, *Pluto.* He ruled over "the abode of the shades." He was described as having such fierce and inexorable character that, of all the gods, he was most loathed by mortals. The sacrifices offered to him were black sheep and the person offering the sacrifice turned away his face. Thus was shown the attitude of the Greeks toward the unseen world.

We are concerned now, however, with the use of the word in the New Testament. It is found in Matt. 11:23 (parallel, Luke 10:15); Matt. 16:18; Luke 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13f. A brief glance at these passages will prepare us for a study of some important questions. In Matt. 11:23 (parallel, Luke 10:15) the use is metaphorical, simply indicating the coming humiliation or destruction of Capernaum. "The gates of Hades," found in Matt. 16:18, is a proverbial expression, used frequently in Greek literature, also in the Old Testament and in the Apocrypha. Here it seems to stand for the powers of the underworld that oppose the church, or, as many think, for death which is "the

last enemy." The meaning is that, in spite of all the powers of death and of the nether world, the church will go on triumphantly to its consummation.

In Luke 16:19-31 Hades is represented as a place of torment for the wicked after death. We shall return to this passage later. In Simon Peter's discourse on the Day of Pentecost (Acts 2:14-36) the word is found twice (vs. 27, 31). The first occurrence is in a quotation from Psalm 16:10f where it is a translation of the Hebrew *Sheol.* As used in this passage it means simply "the unseen world," or "the realm of the dead." The point of argument is that the risen Christ is the fulfilment of the prophetic Psalm, that Christ has conquered death. Hades here seems to be synonymous with death. Nothing is indicated as to the state of those in Hades. In all the passages in the Revelation Death and Hades are linked togother as enemies which Christ destroys. In 20:13f they are represented as delivering up "the dead that were in them" on the eve of the final Judgment. Then Death and Hades were cast into the lake of fire—were destroyed. Apparently the two terms are here synonymous. As Dr. Geerhardus Vos says (International Standard Bible Dictionary, p. 1315), "If this is more than a poetic duplication of terms, Hades will stand for the personified state of death, Death for the personified cause of this state."

Now let us turn to some pertinent questions about Hades as the term is used in the New Testament. First, is Hades regarded as "the undifferentiated provisional abode of all the dead until the day of judgment, with the possibility of ultimate salvation even for those of its inmates who have not been saved in this life?" (International Standard Bible Dictionary, p. 1314). Many hold that view today, as doubtless some did in the time of Jesus. There is one passage, 1 Peter 3:19f, which at first glance seems to support this view. Here Peter says that Christ "went and preached unto the spirits in prison," referring to those who were disobedient in the days of Noah. This is interpreted by many to mean that Christ went to Hades and preached to the un-

saved there during the time his body was in the tomb, and that they thus had an opportunity to repent and be saved. On this interpretation men have built doctrines of "purgatory," "the second chance," etc. The passage, however, is one of the most obscure in all the New Testament and I have found no reputable scholar who dares to interpret it with certainty. To give the various interpretations is not possible here. Suffice it to say that there are fatal objections to the interpretation indicated above. It cannot be made to fit into the context. The statement is limited to one group of the unsaved, and no general doctrine could be built on it. And, above all, it is contradictory to the plain teaching of Peter himself, as well as that of Jesus, Paul, and others. Certainly the parable in Luke 16 is opposed to this view. The wicked man here is beyond hope of salvation.

Again, was Hades considered a place of two compartments, one for the righteous and one for the wicked? As stated above, the early Greeks so divided Hades. In the early Hebrew period Sheol was not thus divided, but in later times both Jews and Greeks believed in a two-compartment Hades. It can hardly be questioned that this idea was almost universal in the time of Jesus. It is exceedingly doubtful, however, that such a view is taught in the New Testament. The only passage that bears directly on this question is Luke 16:23ff. According to some students, the place of torment was not Hades itself, but was only *in* Hades, and "Abraham's Bosom," or "Paradise," was also *in* Hades. Broadus and other eminent scholars have held this view. Scholfield thinks this view prevailed until the Ascension of Christ but not afterward. Willcock (The Preacher's Homiletic Commentary, *in loco*) says, "There can be no doubt that in the representation of the state of matters in the future world, as given in this parable, Christ used figurative language, in accommodation to the prevailing Jewish ideas of his time, rather than reveals that world as it is." David Smith agrees with this suggestion (The Days of His Flesh, p. 317). Some things in the parable must

not be overlooked. One is, that Jesus emphasized the great distance—"afar off"—between the abodes of the rich man and Lazarus, whereas, according to David Smith, the Rabbis taught the abodes of the blessed and the doomed were near together—only a span between them, or, according to another, only a wall. Again, Jesus places an impassable chasm between them, indicating that "the sentence is irrevocable, the separation eternal" (Smith). The whole picture is very different from the current idea of Hades. Dr. Vos seems to be correct in stating that "the distinction is not between 'the bosom of Abraham' and another place as both included in Hades but between 'the bosom of Abraham' and Hades as antithetical and exclusive."

The New Testament Scriptures cannot be shown to teach a local Hades where dead believers abide until the Resurrection. 1 Thes. 4:16 and 1 Cor. 15:23 refer to the grave and the dead body, not to an assembly place of departed spirits. Besides, there are numerous passages which teach clearly that dead believers immediately after death are with Christ and God. To the thief on the cross Jesus said, "Today shalt thou be with me in Paradise" (Luke 23:43). Paul expresses his willingness to be "absent from the body" in order that he might be "at home with the Lord" (2 Cor. 5:6-8). Later he expresses the "desire to depart and be with Christ" (Phil. 1:23). In John's Patmos vision he saw "underneath the altar" before the throne of God the souls of the Christian martyrs (Rev. 6:9). Also, he saw before the throne an innumerable multitude of white robed saints from all nations (Rev. 7:9ff). Again, he saw those who were victorious against the beast, standing in the presence of God, and singing the songs of Moses and the Lamb (Rev. 15:3). We can feel assured that all believers who have died, while "absent from the body," are "at home with the Lord."

Another question: What is the state of those in Hades? In reply, two things may be said on the basis of New Testament teaching. First, they are conscious, alive, knowing their own condition and the condition of those still upon the

earth. They are in full exercise of their faculties, reason, memory, etc. Hades is not a place of mere "shades," of semi-existence, but a place of living personalities who are aware of their own unsaved condition and of their separation from all that is good. In the second place, those abiding in Hades are in torment. Hades is a place of suffering, of punishment for sin. This conception was growing among the Hebrews long before New Testament times. Sheol had come to have a definite connection with sin and judgment. It meant the humiliation and destruction of the wicked. With this idea in mind Jesus said concerning Capernaum, "Thou shalt go down unto Hades." (Matt. 11:23). In Jesus' parable the rich man was in "torments." He said, "I am in anguish in this flame." Hades seems to be used here for the practical equivalent of "hell" or "Gehenna." Hell is from the Anglo-Saxon word *helan, to hide, conceal,* and originally was synonymous with the Hebrew *Sheol* and the Greek *Hades,* but it has long been associated with the idea of *fire,* or suffering as punishment for sin. It is used in the older versions, especially in the King James, as the translation of *Sheol* or *Hades,* where the idea of suffering for sin is prevalent.

The word which Jesus used most frequently for the place of the punishment of the wicked, unformly translated *hell,* is *Gehenna.* It is a combination of two words meaning "the Valley of Hinnom," which has been identified with the deep gorge south of Jerusalem. Long before New Testament days it had been used as a symbol of eternal punishment. Its use in this way was due to two causes. First, the valley had been the seat of the idolatrous worship of Molech, to whom children were sacrificed by fire. Secondly, because of these practices, the valley was defiled by King Josiah and became associated in prophecy with the judgment to be visited upon the wicked, idolatrous people. The offal and refuse of the city were taken there, where a fire is said to have burned continually to consume the filth of the city. It was the "Gehenna of fire" and became the horrible symbol of the eternal destruction of the doomed.

One other question must be considered briefly. Is Hades considered a final state, or only an intermediate state between death and the general judgment? Arguments might be given on either side with at least some show of Scriptural backing. The fact is, there is no clear statement on this point. Only by inference can we arrive at a definite opinion. Without question, the prevailing idea in Jesus' day was that Hades was only a provisional state, not final. It is but natural that this idea should cling to the word when used by Jesus and his disciples. This view seems to be assured in some passages, but to prove that Jesus or any New Testament writer taught it would be most difficult. My own conviction is that Jesus regarded Hades as the final state, but I would not want to be dogmatic here. Dr. Vos (if I may quote him again, at some length) seems to state the case well when he says, "The element of truth in the theory of the provisional character of Hades lies in this, that the New Testament never employs it in connection with the final state of punishment, as subsequent to the judgment. For this *Gehenna* and other terms are used. Dives is represented as being in Hades immediately after his death and while his brethren are still in this present life. Whether the implied differentiation between stages of punishment, depending obviously on the difference between the disembodied and the re-embodied state of the lost, also carries with itself a distinction between two places of punishment, in other words whether Hades and Gehenna are locally distinct, the evidence is scarcely sufficient to determine. The New Testament places the emphasis on the eschatological developments at the end, and leaves many things connected with the intermediate state in darkness" (International Standard Bible Dictionary, p. 1313).

Jesus Christ Exalted.

George Evans, A.M., D.D., Taylor University, Upland, Ind.

It is quite customary in these days, and has been so in many periods of the history of the Christian church, to dwell on the humiliation of the Son of God. There is reason for this attitude, for his life on this earth accomplished the eternal purpose of God in the redemption of mankind; his incarnation was the full and perfect revelation of God; his life and teachings set new standards and opened new possibilities in the moral life of mankind; and his death and resurrection made possible the reconciliation of God and man through pardon and cleansing from sin. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). But on the other hand the return of the eternal Son of God to his former glory with his Father receives so little attention, or is so vaguely assumed, that it makes only slight impression on the thought and feeling of the church at large. A considerable proportion of Christian people make the events of Calvary and the cross the center of all their thoughts of Christ, though called briefly by the celebration of Easter to the fact of his resurrection. As to his ascension and present majestic position and power on the throne of the universe, the idea is foreign to their system of belief. Yet the importance of his present relation to the Kingdom of God on earth, and of his activity in behalf of every living, trusting Christian cannot be too fully enunciated or too strongly emphasized.

That Jesus looked forward with joyful anticipation to the full accomplishment of his mission on earth and to his ascension to the throne of his Father is evident from many of his sayings. Among others, consider his words on these occasions. After he had fed the five thousand by the Sea of Galilee, he returned to Capernaum and there taught the people the important, but to them puzzling, truth that he was the bread of life sent down from heaven. Many of his

disciples said: "This is a hard saying; who can hear it?" To which Jesus answered: "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" (John vi, 60-62).

To some of the Jews at the Feast of Tabernacles he said: "Yet a little while am I with you, and then I go unto him that sent me" (John VII:33).

The long discourse on the night before Jesus' crucifixion was largely in answer to Peter's question: "Lord, whither goest thou?" The sympathy and kindness manifest in the method of our Lord's reply seem to have hidden from them the distressing fact of his early departure, for he needed to repeat a number of times the statement that he was going to his Father. Finally he said: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Then only did they seem to understand the force of his answer, for they responded at once: "Lo, now speakest thou plainly, and speakest no proverb" (John XIII:36; XIV:12, 28; XVI:7, 19, 28).

The urgent longing to have his former glory restored is prominent in the final prayer with his disciples as he communes with his Father, saying: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:—And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—And now I am no more in the world,—and I come to thee.—Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John XVII:1, 5, 11, 24).

Again after his resurrection the desire for his heavenly home, now so much nearer realization, is evident in two incidents. He revealed himself early at the empty tomb to Mary Magdalene, and after checking her joyous gesture he gave her a message: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John XX:17).

The same evening he walked with two of his disciples to Emmaus. They answer his inquiry about their sadness. He remarks on their slowness to believe the prophets, and adds: "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke XXIV:26).

No finite mind, human or angelic, can fathom the depth of meaning in these many expressions of the Eternal Son of God as he looked forward to the welcome awaiting him in the infinite love of the Father of Glory, the Lord God Almighty. It is beautifully contained in the inspired words: "The joy that was set before him" (Heb. XII:2).

The fact of his ascension to heaven is recorded in the New Testament in the simplest, unadorned language, without any effort to impress the reader with the importance or magnitude of the event. Mark's account says: "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Ch. XVI:19). Luke adds more particulars: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy" (Ch. XXIV:50-52). Modern writers point out the significance of the ascension as related to the physical laws of the universe. A well-known author gives us the following: "His body—begins to rise! No wing, no hand, no chariot of fire! Upward it moves by its own power; and in that single action commands the homage of earth: for our globe has no law so universal and irreversible as that whereby it binds down all ponderous bodies to its surface. Here this law gives way, and thereby the whole mass of the globe yields to the power of Christ. The placid movement of that body, up from the surface of earth into the heights of the sky, is an open act of sovereignty over the highest physical law; whereby Christ 'manifested forth his glory,' as Lord and Maker of all physical laws" (Arthur, Tongue of Fire).

In the first chapter of the Acts of the Apostles it is further stated that two angelic visitors appeared to the

apostles, and revealed the fact that Jesus would return, saying: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here was immediate confirmation from the world of spirits that Jesus had indeed gone into heaven. Here also is an intimation that just as he was attended by hosts of angels at his coming to earth when his birth at Bethlehem was anounced to the shepherds, so the prophetic description in Psalm XXIV of his triumphal entry into the Celestial Capital was fulfilled at the time of his ascension.

> "Lift up your heads, O ye gates; and be you lifted up, ye everlasting doors: and the King of Glory will come in.
> Who is the King of Glory?
> Jehovah strong and mighty, Jehovah mighty in battle.
> Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors: and the King of Glory will come in.
> Who is this King of Glory?
> Jehovah of Hosts, he is the King of Glory" (Amer. Rev.).

If the prophecy was fulfilled to any degree in Old Jerusalem, how much more magnificently was it enacted when the victorious King, returning to his throne, was received and welcomed by the rejoicing hosts of heaven's angels? "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. IX:24). The Son of God "being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. I:3). "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. XI:9-11).

Thus in accordance with his sayings to the Jews and to his apostles Jesus Christ ascended up where he was before, he returned to his Father. Thus he entered into his glory and his desire was attained as expressed in that intense prayer: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

"Our Lord is risen from the dead;
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragged to the portals of the sky:
There his triumphal chariot waits,
And angels chant the solemn lay:
'Lift up your heads, ye heavenly gates;
Ye everlasting doors, give way!'

" 'Loose all your bars of massy light,
And wide unfold the ethereal scene;
He claims these mansions as his right;
Receive the King of Glory in!'
'Who is the King of glory? Who?'
'The Lord, that all our foes o'ercame;
The world, sin, death and hell o'erthrew;
And Jesus is the Conqueror's name!'

"Lo his triumphal chariot waits,
And angels chant the solemn lay:
'Lift up your heads, ye heavenly gates;
Ye everlasting doors, give way!'
'Who is the King of glory? Who?'
'The Lord, of glorious power possessed;
The King of saints and angels too;
God over all, forever blest!'"

(Charles Wesley)

"Because I Go Unto My Father"

The exaltation of Jesus Christ is referred to and enlarged on throughout the Scriptures of the Old and New Testaments in respect to two great functions or offices, those of

King and High Priest. The limits of space forbid a discussion of both at this time, so attention will be confined to the High Priesthood of Christ.

Reference has already been made to the recurrence of the answer made by Jesus to the question of Peter: "Lord, whither goest thou?" Two forms of the answer are suggestive of the necessity of his departure and of its important relation to the divine purpose of human redemption. In one he said: "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; *because I go unto my Father*" (John XIV:12). The second is more definite, but was no easier for the apostles to grasp at that time: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John XVI:7).

The question at once arises: What connection was there between his departure from earth and the future works of his disciples? Would it not be reasonable to suppose that his bodily presence among them would give greater guarantee of their success? Or again: Why was it expedient that he should go in order to send the Holy Spirit? Could he not do for his disciples all that the Holy Spirit could do? Such questions might have troubled the minds of those early followers without finding an immediate solution, but the history of the church and the larger revelation of Christian truth, as contained in the later writings of the New Testament, give us grounds for a comprehensive understanding of what the Saviour meant in these and similar sayings. By his return to heaven and by taking his place at the right hand of God the Father, he entered on the great office of sole Mediator between God and man, thus fulfilling the promises made at the beginning in the garden of Eden, and repeated more fully to patriarchs and prophets in later ages. All the sacrifices and types ordained by God in early worship, and especially the spiritual lessons of the Hebrew ceremonial law foreshadowed the necessity of an atoning

Mediator, and were fulfilled in the life, death, resurrection and ascension of Christ. All the purposes and provisions of grace for the redemption of mankind were not complete till Jesus Christ sat on his throne, and till the Holy Spirit was sent to the hearts of God's believing people.

It will be interesting now to find by a few comparisons how Old and New Testaments agree in teaching the importance of Christ's exaltation to the office of Mediator.

The Old Testament records that from earliest times men offered sacrifices in their approach to God, and in the Hebrew system of worship the purpose and meaning of different offerings are explained. In this system also is shown the place and function of the High Priest, who according to the New Testament was a type of Christ. In the first place he offered the sacrifices necessary to the atonement for sin, and in the second place he acted as Mediator between the people and God (Leviticus XVI). Every particular in the procedure was significant in showing the defilement of sin and the means appointed by God for its propitiation. No less significant was the position of the altar of sacrifice before the door of the Tabernacle, and the division of the Tabernacle into two parts, the Holy Place and the Holy of Holies. The people burdened with sin brought their sacrifices to the altar, but could not draw nearer to God, the priests performed the necessary services in the Holy place, but the High Priest alone, carrying the blood of sacrifice, entered the Holy of Holies on the Day of Atonement to make atonement for the people. There the presence of God was manifest by means of the Shekinah. These symbolic ceremonies were repeated year after year until they were fulfilled in the work and person of the Son of God, our Great High Priest. When he offered the perfect sacrifice on Calvary, the veil of the Temple was rent, and he became himself the Way to the Father.

May we not suppose that Jesus had the purpose of all this age-old symbolism before his mind when he said to his Father: "I have finished the work which thou gavest me to do"? And a few hours later when the offering of himself

was accomplished, he cried from the cross: "It is finished," and access for man to God was achieved once for all.

No words can so fully and adequately express the greatness of the High Priesthood of Christ as the words found in the Epistle to the Hebrews referring particularly to his sacrifice: "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (ch. VII:26, 27). "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (Ch. IX:11-14, 24).

Responsive to this glorious truth Charles Wesley sang:

"Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears:
Before the throne my Surety stands,
My name is written on his hands.

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
'Forgive him, O forgive,' they cry,
'Nor let that ransomed sinner die!' "

This sacrifice of Christ was perfect. It was sufficient for the redemption of all mankind, it did not need repitition, but was adequate for all time, consequently it removed forever the need of any and all other sacrifices and condemned them as an offence against God. Hear the words of the Apostle John: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also *for the sins of the whole world*" (1 John II:2). And Paul wrote: "For all have sinned, and come short of the glory of God; being justified freely by his grace *through the redemption that is in Christ Jesus*" (Rom. III:23, 24). Again the Epistle to the Hebrews: "But now once in the end of the world hath (Christ) appeared to put away sin by the sacrifice of himself—But this man, after he had offered *one sacrifice for sin forever,* sat down on the right hand of God" (Chap. IX:26; X:12).

Now by virtue of this perfect sacrifice, Christ Jesus, the only begotten Son of God, being seated at the right hand of his Father, is constituted the sufficient and only Mediator between man and God. In him were fulfilled all that was taught and promised through the types and prophecies of former ages. In him was completed the great plan of redemption to which Paul refers as "the mystery, which was kept secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. XVI:25, 26). In this accomplishment God showed his unfailing faithfulness and his determination to bring to pass all that he had planned in his infinite love. Though it required ages through all the changing conditions of human history, still he did not turn aside or fail till Christ Jesus was "made an high priest forever after the order of Melchisedek." "One day is with the Lord as a thousand years, and a thousand years as one day."

Reference may now be made again to the words of Jesus in reply to Peter's question: "Lord, whither goest thou?" He stated that the "greater works" to be wrought by the apostles would be conditioned on his departure to his Father, as would also the coming of the Holy Spirit, the Comforter. How quickly and how wonderfully the latter came to pass was made manifest to the multitudes in Jerusalem on the day of Pentecost. The disciples, up to that time filled with fear in the Upper Room, were then filled with the Holy Ghost and went out boldly to make known the wonderful works of God.

As far as the present study requires, it will be sufficient to suggest that this Pentecost was the beginning of the "greater works" to which Jesus referred. His personal mission had been "to the lost sheep of the house of Israel" (Matt. XV:24). But to his apostles he gave commission to the whole world. The words of that commission, reveal the secret and source of those "greater works:" "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations—and, lo, I am with you alway, even unto the end of the world" (Matt. XXVIII:18-20).

Thus the apostles and all Christian workers since have had the abiding presence of Jesus Christ through the gift of his Holy Spirit and have gone out in his strength to proclaim the good news of Salvation and to bring this world to his feet.

"Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

None Other Name

Finally the exaltation of Jesus Christ to be sole Mediator between man and God has made him the center of all acceptable worship. He alone has made satisfactory propitiation for sin, he alone was able to offer a sacrifice sufficient to atone for all mankind, he alone has been accepted by God

the Father and placed at his right hand on the throne of the universe, and he alone has the right to open the way to the Father for any suppliant sinner.

On the human side, man lost but redeemed comes to God through his Redeemer. Man unworthy on his own account is presented to God by the Mediator. Man the sinner, for whose sins atonement has been made by Christ, is accepted by God for the sake of the atonement. Man the guilty, for whom intercession is made by the Advocate, Jesus Christ the righteous, is pardoned, restored to favor, and is born again into the family of God.

It is no wonder then that Peter, moved by the Holy Spirit, spoke so fearlessly before the Council in Jerusalem, saying, "There is none other name under heaven given among men, whereby we must be saved" (Acts IV:12). And later words of the apostles contain the same universal truth: "There is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Tim. II:5, 6). "Wherefore he is able also to save them to the uttermost that come unto God *by him,* seeing he ever liveth to make intercession for them" (Heb. VII:25). And to quote words used before: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 11:9-11). "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life *through his name*" (John XX:31).

Jesus himself pressed the same truth on the Jews when he said: "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John V:22, 23). And to his apostles he made

very clear the efficacy of his name when praying to the Father. It would be needless to quote the many sayings in which he conditioned the answer of prayer on the use of his name. Take one for example: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father *in my name,* he will give it you" (John XVI:23). Compare also John XIV:13, 14; XV:16; XVI:26.

But the strongest and most universal statement of Jesus in which he announced without possibility of misunderstanding the unique position which he occupied between man and God, as sole Mediator, is found in the familiar words: "I am the way, the truth, and the life: *No man cometh unto the Father, but by me*" (John XIV:6).

What hope of acceptance or favor can any man entertain who ventures to approach God without acknowledging the mediation of his Son, the Lord Jesus Christ? To reject the merits of his life, his death, his resurrection and his all-comprehensive redemption, and to dishonor him by such rejection, is but to dishonor God and to bring judgment instead of blessing on the person so offending. An equal offense is attributable to those who would approach God through any substitute for Jesus Christ, whether it be an idol of heathen religions or the more insidious symbols of Christian imagination and teaching in times past or present. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

"Paschal Lamb, by God appointed,
All our sins on thee were laid:
By almighty love anointed,
Thou hast full atonement made.
All thy people are forgiven
Through the virtue of thy blood;
Opened is the gate of heaven;
Peace is made 'twixt man and God.

"Jesus, hail! enthroned in glory,
There forever to abide;
All the heavenly hosts adore thee,
Seated at the Fathers' side:
There for sinners thou are pleading;
There thou dost our place prepare:
Ever for us interceding,
Till in glory we appear."

In conclusion, let those who desire maturity in Christian life and thought ponder on the Scriptural truths here presented. Jesus Christ is no longer dwelling among the scenes of his humiliation. He has left behind him the cross and the empty tomb. He has ascended into heaven. He has sent another Comforter to his people. He has taken his place on his Father's throne as Mediator and Advocate, to present on behalf of lost humanity the merits of his sacrifice, ever living to intercede for all that come unto God by him. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebr. X:19-22). "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto *the throne of grace,* that we may obtain mercy, and find grace to help in time of need" (Heb. IV:15, 16).

Facing Pastoral Problems.

Professor Gaines S. Dobbins, Editor

Men and the Modern Church.

John Glenn Blackburn, Th.M., Maryland.

Christ developed no fantastic scheme for rooting up the external ills of humankind. Instead he began a crusade destined through the centuries to change men. When considering the devices with which his warfare was to be waged he was presented with the alternatives of brute force, political coercion, economic revolution and the educational method of instruction and persuasion. Three of these he discarded without hesitation. With prophetic vision he looked out across the seas of time and selected the educational method. The appeal that he chose was moral, the power was right example, and the spirit was self-sacrifice. And who, mindful of the tremendous success of his movement, would dare question the wisdom and judgment of his choice?

He saw the inevitable slowness of such a method and formulated a plan of activities that would meet the demands of the centuries. The burden of responsibility he left with a small group of men facing the heathen millions. As they descended the Mount of Olives without the physical presence of their Teacher they gave to the world a picture illustrative of the fact that the fruitful periods of the Master Movement would be when men would definitely realize and earnestly seek to discharge their responsibility in extending the Christian faith. In that most important period of the early church when the seeds of the new faith were germinating it is beyond question that the meager human resources that encountered the stupendous difficulties and persecutions could not have endured had the laymen not been fear-

less in the mediation of a real Presence. Again, in the Post-Apostolic age, when the Gospel penetrated the inhospitable soil of the Roman society it was in the strength of a power changing the lives of men and giving them a compelling motive to proclamation. In the period of the Reformation, whether on the continent led by Luther or in the British Isles led by Wycliff, perhaps the greatest contribution was the fresh manifestation of the responsibility and influence of men in progressive church activities. Likewise the evangelical revival of the eighteenth century exhibits the "providential mission" of the laity trembling under the urgency of their opportunity. In a similar way it is noticeable that the periods in which the church has been dominated by secularism and become stagnant have been when men lost their vision and became inert.

While we must recognize the fidelity of many Christian men to Kingdom activities, the undoubted mark of the present is the distinctive feminine tendency of church life. With only thanksgiving and praise for the matchless energy and activities of women in the modern church, and recognizing the departure of selfishness, the prevalence of love, and the general betterment of life due to the feminine influences, it is never-the-less highly imperative that one of the gravest problems within the church of the present, i.e., the absence of masculine leadership, be given careful study and some solution sought. It is stated that three million more women than men attend worship services in the Protestant churches of our country, which may be indicative of the inability of the church to interest and help men. Observation reveals that there are five women to three men in the membership. The situation is still more appalling in the predominance of the women in church activities as they support to an amazing degree the entire church program. So strong is the tendency that among business men there has developed a consciousness of the church as a woman's institution. Thoughtful men stand aloof from the church for what they term the failure of the church to state its message in an

intelligible language to a generation which has accepted the progressive character of education and seen the strength of every power and the truth of every principle tested and apparently shaken. There is a great gulf existing between the church and the men of business, while the former gives the latter the impression of apathy and indifference towards bridging that chasm. Thus, Christianity has seemingly lost its virility. The sentimental idea of what ought to be has been substituted for what is. The will has been enfeebled, the intellect arrested, our attitudes are deliciously hazy and charming, and our world is full of fancies, dreams and multiplied ideals. The challenging and far-reaching missionary activities of Southern Baptists have been all but deserted by the great mass of men leaving the women with the burden of responsibility. Yet the startling fact faces us that the greatest and most important work languishes, confronts grave peril and in some places possible disaster. All of which reveals that the need of the hour is an awakening of the men of all the churches to a realization of their pressing responsibility and latent energies, and a relating of that power to the program of the living Christ.

We live in a storm-tossed world of uncertainties, and on every hand face perplexing and bewildering questions. Students of affairs and professional prophets are helpless in predicting the future, and all they can tell us is that the world is going through travail. The canons of every profession are being challenged. Gloomers and gripers are doing their deadly work, and remind us that the church is hesitating, stunned, bewildered and failing in a world of confusion. Yet world statesmen tell us that never since the days of the apostle Paul has the Christian religion been so within the range of practical possibilities as it is today. All things are shaken and have not settled in their new situation. The modern church is the focal center of interest as men are realizing that a religion and the church offer the only solution to their deeper personal needs. The barriers are down, the doors are open and religions are in the melt-

ing-pot being tested by their effects. It only remains for the church to move from meditation and reflection unto assured action and prepare in the wilderness a highway for her victorious king. Christ has not recalled his notable declaration that the offensive warfare on the city of evil should be waged by the church, and her present opportunity makes it dangerously imperative that she forge ahead, break down the gates and lead captive the enemy.

The dangers of society are multiplied and grave. Disintegration, demoralization, friction and racial-consolidation are apparent on every hand, and the christianization of these impacts is supremely important and urgent. But in a society so complex and highly specialized the indispensable role must be led by men if the church is to be triumphant against the giant evils. We must realize a strong and attractive manhood, characterized by open-mindedness, determination and a spirit of sacrificial loyalty to the living Christ. It is not a matter of following a blue-print, but rather that the men of our churches assume the cross and invade life with a mandate from God. The triumphant spread of the message entrusted to us awaits the conversion of men from a passive to an active membership. The spiritual demands of the present world situation could be met by Southern Baptists alone if the man-power could be mobilized and the hidden forces released. The security of the future demands that our message be calculated to attract the interest and call forth the real devotion and participation of strong men. For when they apply to the work of Home and Foreign missions the energy and intelligence which govern their industrial ventures the proposition of evangelizing the world will be no longer a dream.

The responsibility for the absence of the masculine from religion rests heavily upon the preachers, who so often are lacking in a sense of direction and conviction, who seem confused in thought, divided in counsels, and uncertain in their decisions. They have not sufficiently called forth the heroic strain in men. But it is not for us to become alarm-

ists and attempt to scare them into action. Rather we must call forth the reserves of intelligence and with breadth of vision and sympathy embark upon a crusade of courageous planning and wise execution. We have in the church many kinds of men's movements, many unrelated plans promoted by noble leaders, but it remains for the denomination to define objectives and provide adequate facilities for reaching them; to set forth a plan in which can be released the total united effort. There is need for a main, central purpose with fundamental objectives. Then in the local churches a well-planned and forcibly presented men-activities program will not be rejected, and men will be brought actually to feel the urge and hear the call of that responsibility. It is perilous for the men of our churches to hear more sermons, attend more Bible classes, and read more religious books unless accompanying it all there is afforded an adequate outlet for the new-found truth or the newly experienced emotion in a resolute warfare against the enemies of society. It is positively dangerous to present great ideals, principles and visions without concrete plans of activity. It is not enough to quicken the imagination and stir the emotions, rather the church must dare and adventure if it would attract courageous natures. Love breaking out in unselfish devotion and sacrifice to great causes never fails to attract, convince, and set aflame. In such a way we must appeal to the strains of strength hidden in all men.

It is a serious indictment when we realize that the modern and the Biblical conception of the Christian life do not agree, for the one is decidedly feminine while the other is both masculine and feminine. But before a rejuvenation of church life can be reached the men must be given a clear understanding and definite conviction about the church. Their confidence in it as a distinctive and emphatic savor must be made secure. Contacts with the living Christ must be made more frequent and less superficial. Men will come to hear sermons that help them, lift them from the commonplace and strengthen them in a loftier existence. We

must get in where they live, present them with the Christ that they need, and sound in their ears an emphatic note on religion. But until we do this, more pleasant ways of spending Sunday will be found than attending the worship services. Concerts will be more attractive, lectures will furnish better food for the minds, and books will be more inspiring, than sermons. Religious beliefs are easily outlined, but the challenge of the present is that the idea of religion become alive; that our churches put on a new consciousness of vitality, passion and world-conquering power. Man is by nature a fighter, with the tenacity of purpose to overcome obstacles and conquer new territory, and we must face men with firmness, decision and determination. We must lead them to experience daily within their own relationships a first-hand and authetic manifestation of the presence of a power infinitely greater than anything human. There must be something of chivalry which will lead men to stake everything on fidelity to the Christian principle. The beliefs of Jesus stand clearly stated on the pages of the New Testament, but he is more important than forms and theories. The great ideas of religion became alive in an imposing life. And if men today can realize him as something more than a marble statue, a picture on the stained-glass window, or a page in a printed book; if they can be conscious of him as alive, real, warm, and vigorous, their hearts will leap as did the hearts of the Galileans and the Christian message will become a transforming reality, testifying for God in the lives of men.

People are disillusioned over the results of man's self-sufficiency and are conscious of a need other than our own defeated wit and wisdom. Men are anxiously looking for a way of life in which love is not a far-away tale. The increased drives and pulls on life call for a reforging, a welding of diverse pieces into one. For such a task the church with its resistless gathering power is more than sufficient. But we as leaders cannot play around the edges of our spiritual task. We must sweep out of the way every barrier of

self-interest, pride, faultfinding and greedy entanglements, and invade the lives of men to sanctify all the foul range and break the heavy chains of fear and habits that police them like armed guards. Christ is gloriously alive and opens before us a divine opportunity. To accept it is to conquer, to reject it is treason.

A Psychological View of Personality.

F. D. Hewitt, Jr., Th.D.

1. Definitions of Personality

A proper understanding and an appreciation of the factors that enter into the structure and function of personality are essential to the educator, to the minister, to the social worker, and to all who work with individuals for the control of social experience for the promotion of the growth of life that is harmonious and symmetrical. Increasingly it becomes necessary, also, for each individual to understand the processes of adjustment and maladjustment in order that he might exercise wise and conscious control of his own experience. The historic theories[1] have dealt with "soul," "spirit," "mind," "consciousness," "self," and "personality," and current usage of this terminology varies widely. Hence it is necessary to the psychological view of personality to distinguish it from other approaches. Philosophy[2] describes personality as a self-conscious, self-determining whole with the three-fold Kantian divisions: conative, cognitive, and affective. Theology speaks of the soul as a metaphysical substance capable of a separate existence apart from the body. Popular opinion identifies personality with animal magnetism and good health. Psychology itself is not agreed on the definition, but one psychologist defines personality as "what a person *is* in the total aspect of his impulses, habits, attitudes, and ideas"[3] and distinguishes it from character by making the latter to mean the evaluation that is placed on the synthesized organization of the former in the light of approved social, ethical, and spiritual standards. Purposive psychology adds the "psychologic fact of purpose" as another factor in the explanation of personality. The mechanistic psychology, of which behaviorism is an extreme

1 Vaughn, R. M., **The Significance of Personality**, p. 29.
2 **Ibid.**, p. 40.
3 Bower, W. C., **Character Through Creative Experience**, p. 42. Cf. Stoltz, K. R., **Pastoral Psychology**, p. 26.

example, finds no place for personality, but describes behavior simply as conditioned reflexes, denying such psychological phenomena as conscience, desire, experience, likes and dislikes, and consciousness. "To them there is no memory or habit—simply a muscular reaction to established reflexes. Human character is merely a matter of synaptic differential behavior."[4] Psychiatrists, such as Adolf Meyer, W. S. Sadler, and others, view personality "as the integration product of heredity, growth, and experience acting over differential time periods in response to both internal and external stimuli."[5] The additional concept must be included that the "integration product" or "total aspect" is normally a process of becoming or a stream of action and reaction and that it reacts to stimuli, both internal and external, as a whole and never singly in its parts. We may, for purposes of study, recognize separate factors that make up the whole, but always they must be viewed as the facets of the many sided diamond.

2. The Factors That Make Up Personality

(1) The Body. A primary factor in personality and basic to other factors is the physical body and its composing systems—skeletal, nervous, glandular, digestive, lymphatic, respiratory, reproductive, and the like. Proper integration or harmonious development of the various systems is essential to the development of personality. Particularly is this true with respect to the proper functioning of the nervous system, including the cord and the brain. It must be free of lesions and normally developed. Similarly, the glandular system must be in balance. Such glands as thyroid and pituitary, that directly influence many factors of growth, alertness, and capacity for response must not under-secrete nor over-secrete. The proper balance and integration of the various systems we popularly call health. Any condition leading to physical unhealthiness is potentially a serious disintegrative factor in personality.

[4] Sadler, W. S., **Theory and Practice of Psychiatry,** p. 27.
[5] **Ibid.,** p. 35.

(2) Innate tendencies. The unlearned drives are also a primary factor in personality. Whether we ascribe to the *elan vital* of Bergson, or the self-drive of Adler, or whether we discover with Thorndike a multitude of instincts, or with MacDougall only thirteen innate or unlearned tendencies to reaction is not as important as seeing that these inherited patterns or tendencies exercise a wide control over personality. These prefabricated patterns are of varying strength in different individuals, but the force of their pull is to bring individuals toward the common denominator of similar responses.

(3) Habits. Beyond the hereditary factors of physique and native drives and dependent on them are habits, both motor and mental. A habit is a connection of the nervous arc that is perfected through repetition. In a given situation a response becomes tied to a stimulus because of satisfactions involved and the presence of other suitable conditions. Upon repetition this response-stimulus tie-up becomes relatively invariable and is readily elicited. It is a learned mode of reacting. The majority of our daily reactions are habitual, including speech, manner of eating, walking, and the like. The personality is a bundle of habits, acquired modifications of innate drives.

(4) Emotions. The personality also consists of emotions. An emotion may be defined as "1. an experience or mental state characterized by a strong degree of feeling and usually accompanied by motor expression, often quite intense; 2. a total state of consciousness involving a distinctive feeling tone and a characteristic trend of activity . . . . 5. (psychoan.) the dynamic expression of instincts which may emanate from conscious or unconscious sources; 6. the conscious concomitant of instinctive impulses at work (McDougall); etc."[6] The emotions arise out of almost every situation and give the personality a distinct coloration. The primary emotions are anger, fear, lust, the comfortable state, grief, mirth, disgust, curiosity, the "tender emotion," and

[6] Warren, H. C., **Dictionary of Psychology,** p. 91 f.

the like. Emotions are wonderful servants but terrible masters.

(5) Moods. Closely related to emotions are the moods or pronounced emotional tones not connected with particular mental objects. They are impressions that remain upon personality after the focalized emotional experience has passed away. They are the after images of emotion. The various moods include elation, depression, satisfaction, and the like.

(6) Ideals or Desires. An ideal is an emotionally colored representation of some future line of behavior as desirable. It determines the direction of the output of energy. It is the pull on the personality from above. Our desires arise in the situation when we recognize the lack of something in the present condition of things, together with the idea of its attainment. W. I. Thomas[7] has classified desires into four groups: (1) the desire for recognition, (2) the desire for response, (3) the desire for new experience, and (4) the desire for security. To these may be added the desire for mastery or superiority, and desires centering in the appetites and in the social group.

(7) Attitudes. The stabilized set, or the predisposition toward an incoming (or arising) experience whereby that experience is modified, is the highest phase in the elements of personality. It is largely a "set" or readiness to act in a given way whereby the direction or activity is fixed, but not the neural pathways. On the basis of past experience the personality tends to respond to new situations of stimulus in loosely or closely defined ways according to the strength of the attitude.

3. The Levels of Personality

Bower[8] quotes W. A. White as suggesting three levels of factors that enter into the formation of personality—the physico-chemical, the reflexive, and the intelligent and purposive. To these he adds the levels of interaction of the

[7] Thomas, W. I., **The Unadjusted Girl,** p. 1 f.
[8] Bower, W. C., **Character Through Creative Experience,** p. 38.

person with the social group. On the physico-chemical level reaction is largely automatic and apart from consciousness. Particularly is this true of the endocrine glands, heart beat, digestion, and the like. On the reflexive level we have, usually, an outside stimulus provoking a response that is apart from consciousness, as winking and patellar knee-jerk. On the intelligent and purposive level the innate drives, emotions, habits, and the like, are modified by learning. On the levels of personal-social interaction response is modified, learning experiences take place in the social *milieux* and with reference to other persons and to groups. One need not stop with the social, for there is yet a higher level in the cosmic responses and interactions of personality. While this leads us on into the philosophy of personality, we must recognize the psychologic fact of response to the God-idea and its product for personality.

4. Personabolism

"Personabolism," or the functioning of the total personality, includes both the integrative and the disintegrative processes as simultaneous parts of the same activity. In the stream of becoming both integration and disintegration, the gathering together and the dispersing, the building up and the casting down, take place. The individual comes into this world with certain original, innate resources which have potentiality for change. Moreover, this capacity for change is also capacity for growth, or change in the direction of development. The interaction of the stimulating factors in the environment (which is itself changing) with the psycho-physical organism begins the process of making actual the potentiality for development. Responses are made in line with innate tendencies, modified as satisfaction or dissatisfaction results. The product of every conscious situation of stimulus-response, or the interaction-outcome at any given moment or during any period, we call experience. This unit of experience includes the total reaction of the individual to his total environment. The integrative

principle operates upon the experiences to organize or tie them together around some center or frame of reference. Sadler,[9] in his practice of psychiatry, has discovered eight possible master motives around which the personality may be strongly integrated. They are: 1. Personal pleasure, 2. The ideal of a home and sex gratification, 3. The will to power, 4. The urge of social service, 5. The religious or missionary urge, 6. Nobility—a profound and idealistic self-regard, 7. The philosophic pursuits: science, philosophy, and cosmology, 8. The Supreme Being—the spiritual concept of eternity and infinity. The raw materials of personality are first drawn together as an experience. Experiences are organized into traits; traits are woven into personality complexes; complexes in turn from the major disciplines and all hold together and are organized by the center of reference.

The capacity for change is, furthermore, the capacity for disintegration. Under the impact of new experiences the more or less stable organization of personality is upset, demanding rearrangement and reintegration in the light of the incoming experience. Each new experience is evaluated in the light of the center of reference and with regard to past experience. The valuation placed upon it may make it easy to assimilate to past experience or may result in conflict. Conflict may be solved by rejection, relegating the experience to the periphery of consciousness or submerging it in the sub-conscious; by replacement, setting the new experience in the place of a former experience, thus changing the pattern and even, on occasion, the very center of reference; and by enlargement, expanding the personality to include both factors of the conflict in a new synthesis of the total.

Personality maladjustment results when the simultaneous processes of integration-disintegration get out of balance. If integration becomes the dominant factor personality tends to become static, crystallized, conservative, and

[9] Sadler, W. S., **Theory and Practice of Psychiatry,** p. 254.

reactionary. Growth of personality is arrested. This is an explanation for many of the conditions of adulthood. Mental disorders in this direction do not occur often, but personality maladjustment is observed in cantankerousness, refusal to change, stagnation, contentment with present habits and attitudes, etc. Disorders noticeable to society are paranoid in character, fixed on one thing and ever returning to it. Disintegration gains the upper hand when new experiences beyond the capacity of the center of reference to organize rush in and disturb the center, or create a severe conflict in some area of the personality. The individual "goes to pieces" when the conflict remains unresolved and the various elements of the personality continue to oscillate between the old and the new. The arresting of the integrating process may result from organic and toxic origins, from conflicts in the realm of purely psychological phenomena, as in ideals, or from the subjection of the constitutionally weak to strains beyond their native capacity. Non-integration is the failure of life to become gathered around any dominant center, experience remaining an aggregate of more or less isolated units. This is observable in the idiot, imbecile, and moron.

5. Education as a Method of Personality Development

The question arises, "Can the stimulating factors in the environment be controlled and manipulated so as to produce certain desired outcomes in experience, or are we shut up to a development of personality that is "the fortuitous result of an uncontrolled interaction?" The applied psychology known as education answers that experience can be controlled and enriched. Bower[10] says: "On the other hand, through the introduction of consciousness, intelligence, and purpose into the process mere *change* may be transformed into *achievement.* The fact that the process is constantly undergoing change as adjustment proceeds opens the way for the reconstruction of experience through under-

[10] Bower, W. C., **Character Through Creative Experience**, p. 46.

standing and control of the factors involved in experience." The factors in the familiar stimulus-response process are brought under control. This includes far more than the conditioned reflex, but the S—R=X formula is basic. Into the formula must be added the delayed response, analytical and critical thinking, consciousness, and purposiveness. Consciousness can direct attention to stimuli that critical thinking has chosen. Intelligence can criticize values and purposes and make behavior selective. Education enters into the integrative-disintegrative process. It is possible to provide kinds of experience that lead on to other experience and make the learning individual always to expect new experience. Education may do just the opposite. It is also possible by education to lead through a series of experiences to a new experience resulting in a change of the center of reference. Education is synonymous with the conscious control of experience for the enrichment of personality. In situations of maladjustment, it is essentially a re-education that is needed. "Paradoxical as it may seem to some, the unification of the individual depends on the continuous reconstruction of personality."[11]

[11] Stoltz, K. R., **Pastoral Psychology,** p. 26 f.

Life Factors and Tendencies.

THE MANAGING EDITOR

Generalissimo Chiang Kai-Shek's Easter Message, "Why Believe in Jesus".

The Editor is including in his pages for this issue an address by the Generalissimo of China, broadcast from Hankow under auspices of the China Christian Council and distributed in translation by the Foreign Missions Conference of North America, and the Federal Council. It is believed that the fact of such a deliverance and the content of the message are so extraordinary as to win approval of our presenting them here.

Tomorrow is Easter, the festival which commemorates the resurrection of Jesus Christ. The National Christian Council has invited me to give a radio broadcast tonight.

On Good Friday of last year at the Methodist Episcopal East Asia Central Conference I spoke on the theme, "No man can live without a religious faith." The need of faith is a conviction formed from my study of and meditation upon the Bible during the past ten years. Tonight I have the privilege of continuing further my testimony of last year on Good Friday and I have chosen for my topic, "Why believe in Jesus."

JESUS, THE LEADER OF A NATIONAL REVOLUTION

First, Jesus was the leader of a national revolution. He was born in Judea when the Jewish nation was being oppressed by the Roman Empire. According to the historical records the Jews suffered injustice and cruelty under their enemies to such an extent that they were leading lives of slaves. Their enemies held over them the power of life and death. The Jews of that day not only offered no active resistance but even their will to resist had vanished. Fortunately a leader of national revolution was born in the person of Jesus Christ.

All of us know that Jesus did not come from the aristocracy of that day. He had no power or prestige. He was not of a wealthy family and did not receive what was then considered a higher education. He was of a laborer's family, the son of a carpenter. When he saw the nation in a perishing condition, the sons of Abraham about to be destroyed, he, with determination and courage, took upon his own shoulders the responsibility of reviving the race. With the spirit of an all-consuming love he determined to struggle and sacrifice in the effort to save his nation and ultimately to save the whole world. He, leading his disciples, travelled all about Judea. With his gift of speech and through his work preaching and healing, he proclaimed the three principles of justice, truth and life, thus beginning the work of national revolution.

Jesus, the Leader of a Social Revolution

Secondly, Jesus was the leader of a social revolution. There may be many causes for the deterioration of a nation but a stagnant and irrational economic order and life is the chief one. The leader of a national revolution must do away with ignorance, corruption, confusion, selfishness and covetousness and then promote a new life through the inculcation of a new spirit which will develop and grow until the emancipation of the whole nation is accomplished.

Jesus clearly saw that to revive the nation he must begin with the reformation of society. Therefore he vigorously attacked the forces of evil and endeavoured to break up wicked practices and customs. His aim was by means of his leadership and teaching to rescue from darkness the perishing multitudes, so creating a new nation and laying the foundation of a social revolution. So I say Jesus was the leader of a social revolution.

Jesus, the Leader of a Religious Revolution

Third, Jesus was the leader of a religious revolution. He perceived the religious corruption of the day, the prevalence

of harmful superstition, the ruling elders exploiting the people and using superstitious means to deceive them. Their motives were wholly selfish. Jesus was aggrieved and indignant at the tyranny of the Jewish church of his day and the hypocrisy of its worship. He was convinced that unless this superstition and hypocrisy was thoroughly purged away there would be no hope for the awakening of the people and for the manifestation and development of the true religious spirit.

He, therefore, rebuked those who prayed on the corners of the streets to be seen of men, and denounced vested interests, religious and social, which misled and oppressed the people. He overthrew the tables of the money changers in the temple. Through his parables he denounced cruel landlords, rebuked the corrupt and held up to scorn the stingy capitalists. Through all this his purpose was to lead the church from darkness to light, from deterioration to regeneration, from confusion to order and from avarice to integrity. The task of the purifying of religion was never so important and onerous; but Jesus was unalterably determined to rescue religion and society from all those evils which beset them and arouse the people of that time out of their lethargy. And so I assert that Jesus was the leader of a religious revolution.

Jesus' Spirit of Love

I have long sought to know the source of the revolutionary spirit of Jesus. From whence did it spring? I have come to realize that it came entirely from his spirit of love. He would, through the spirit of love, drive from the minds of men all evil thinking and break up systems of inequality that all men might exercise the heaven-given right to enjoy liberty and quality. He considered that "all within the four seas are brothers." So he taught that men should love one another, help each other in trouble and calamity and serve each other in sickness. In international relations, peace and justice should be exalted.

Thus all through his life, Jesus opposed the use of might without right, but upheld the cause of justice. Through his words and works, he manifested the reality of his love and his sacrificial spirit. In order to accomplish his heaven-appointed task of saving the individual and the world, he, with an unalterable purpose, an immovable faith, and a spirit of faith, and a spirit of fearlessness, willing to sacrifice his very life and all things else for the cause of righteousness, struggled to the end, when he was nailed to the cross. He suffered the utmost pain and agony without resentment or complaint. The instances of his faithfulness to his work and his loyalty to his friends and disciples are innumerable. How rare and noble were his virtues of fidelity and forgiveness! When he was hanging upon the cross, he even prayed for his enemies, asking the Heavenly Father to be merciful toward their ignorance. What an all comprehending love!

Sacrifice A Daily Duty

Looking back upon the history of our country for the last one hundred years during which China was drained of life under the tyranny of the Manchus, we find a situation similar to that of the Jewish nation during the time of Jesus. Dr. Sun Yat-sen, our national leader, sympathized with the people, caught the revolutionary spirit of Jesus, which is the spirit of love, and worked tirelessly for the revolution with such absorption that forty years was as one day. It was with the spirit of sacrifice that he worked for the liberation of the Chinese people. Thus he was enabled in 1911 to overthrow the Manchu Dynasty and establish the Republic of China thereby accomplishing this original purpose of a national revolution.

Forecasting the future of our national revolution, and aware of the cause of the moral decline of our people, I have come to the conviction that if we wish to revive the Chinese people and reform society we must adopt as our own the universal love and sacrificial spirit of Jesus. Therefore I

take it that in whatever sphere of life, whether in social relationships, civil administration, military command or other service, we must make charity and peace the basic principles of action. To this end all revolutionists must accept, struggle and sacrifice as a daily duty. This was the spirit of Jesus. This is what I meant when I had occasion to say before, "We shall not give up the hope of peace until peace is absolutely hopeless, but we will not shrink from any sacrifice when the hour demands it."

A New Spirit Within, the Basis of the New Life Movement

In recent years during my spare time in the midst of strenuous work, I have initiated several social movements, among which the New Life Movement has met with some success. Notwithstanding, I feel that there is a tendency in this Movement to stress outward performances at the expense of improvement of heart and to emphasize on material things to the neglect of spiritual values. Wherein lies this weakness? It is because some misunderstand the New Life Movement and merely adopt a new form of conduct without acquiring a new spirit within. The result is that such persons act only under an outward urge and drop back to their former state of inertia when the urge is withdrawn. As a matter of fact, Civility, Righteousness, Integrity and Modesty* are all part and parcel of a new spirit within. Only those who truly manifest this new spirit within may be said to have the New Life. I would however, make this further contribution today by adding that if we wish to realize the virtues of the New Life Movement, we must have not only a new standard of action, but a new inner Life. In order to possess this new inner life, we must have the spirit of universal love and the will to sacrifice of Jesus Christ.

In conclusion, the spirit of Jesus is positive, sacrificial, holy, true, peaceful, progressive and inspiring, and at the same time it is revolutionary through and through.

Now at the time of a great national calamity, we commemorate the holy festival of Jesus' Resurrection (which, by the way, is another evidence of "the deathlessness of the spirit").

All of my fellow-believers should prize the meaning of Regeneration and hold firmly the will to sacrifice. Taking Jesus as the pattern of our lives and adopting his spirit as our spirit, His life as our life, let us march bravely onward toward the cross in our effort to bring about a permanent peace among men and the revival of the Chinese people.

**These are the fundamental tenets of the New Life Movement.—Translators.*

Must the Church Wait?

One of the most insistent and persistent advocates of "the Social Gospel," one who two years ago was so insistent and emphatic as to declare that there is no such thing as an individual gospel, in a recent deliverance confesses that "the world situation has developed in such a fashion as to make large-scale programs of social action impracticable for the Christian church." Hence he turns to inquire what are the tasks of the church while waiting for conditions that may again invite "action" in the social field. He is led to define the two functions of the church to be "witness" and "action," and very properly to discern that witness is the primary function.

That is a great gain if only we can hold it, and never forget that the function of the church, in the plan of the Master and in the need of mankind, is "witness"—witness to the presence, the purpose, the plan, the grace, the work of God in the regeneration of man and in the construction of the reign of God on the earth. But it is a mistake to make any sharp division between the two functions. In all its work the function of the church is witness. It does its true

work not by feverish or too eager making and operating of systems and plans, but by testimony to the presence and power of God in Christ saving that which is lost. This is not to be taken in any narrow and temporally conceived eschatological sense. Jesus defined the function of his following as prophetic witness (meaning the witness to the contemporary presence and rule of the righteous, redeeming God); shining upon the world through "good works" that would lead men to glorify God; serving as saving salt within a corrupt world. Here are functions that are vital, elemental, continuous, whatever may be the world conditions. As Paul said to Timothy: "Preach the word; stick to that, good opportunity, no opportunity."

Our critical guide proceeds to suggest four things for the church to concern itself with now "that it has entered an interim period," "an interim of inhibited action." It must occupy itself with "the rethinking of its gospel" and winning for it a theology, for "There can be no Christian church without a theology."

"The second task confronting a waiting church is that of repairing its broken and dilapidated structure," so as to gain expression in unity to be effected and expressed by the "emerging ecumenical mentality." Third, we are told that the church must recognize its egregious failure to develop and maintain Christian education. "Religious education, which may be defined as the church propagating itself, was long since abandoned by the Protestant churches and the whole of education given over to secular control," an item wherein is touched possibly the most serious of all practical mistakes of evangelical Christianity. "Finally," our interpreter tells us, "a waiting church will find ways and motives for deepening and enriching its sacramental life as the Body of Christ," for "The church is not merely a moral institution; it is a holy institution."

Now here is an outline that will repay most serious consideration. We suggest that the first thing for the church to do, is not to be seeking tasks with which to occupy itself

while confessing that it must refrain from its desired business; rather must it get back to, and get very busy with, its "primary task" of witnessing, which is always in order. The church is first of all a band and a body of witnesses, an association and a society of evangelists. No one is properly and truly a member of it who has not an experience which he must tell, and share with others. For this there is no need to wait. By this the church will be living its main function and leading on to all its secondary functions.

Seeing that present secular, political and social conditions leave no system of social organization or economic theory to which the church can commit itself and with which it can identify its message and its task, the leaders of the church will do well to reconsider that the gospel can never be circumscribed within the limits of a social system and remain the gospel, nor can the church identify itself with any political structure without corrupting its spirit and meaning so that it is unfit to be "the church of the living God."

Let us beware of thinking of the church first of all as a great organization, or any kind of centralized and centrally administered institution in the life of the world, that must function as a whole with official correspondence with the political and other institutional administrations of men. That is a dangerous obsession of our time. The church is not properly a competing or a cooperating world institution along with other institutions for other aspects of the life of the world. The church is, first of all, a body and a communion of believing, experiencing witneses. As such in any community the church is not dependent on the unity and the union of all such churches in one great body with impressive officers and offices, able to speak its voice with persuasion or command, with guidance or compulsion over the decisions and the conduct of dictators, parliaments and presidents. With the terms properly understood, the church is, indeed, a sacramental body in the life of humanity, and it would be a great gain if it should emphasize that con-

sciousness and that function. But let it beware of sacramentarianism. That is one of the major curses of the church today, and not alone of the churches that are frankly sacramentarian. Any church that teaches and leads men to believe that the application of its ordinances ("sacraments") is a guaranty of "eternal life" has abandoned its true function and misrepresents God, truth and reality. And let those who emphasize that acceptance of some "plan of salvation" automatically finally assures one of life everlasting no matter what his life may be, consider whether they are not making a sacrament of a formula, as devastating and as deadly as any physical sacrament.

The challenge of the Oxford Conference that the "church be the church" needs to be studied and accepted.

The Evangelistic Emphasis.

It is in every way gratifying that the Southern Baptist Convention is putting its major stress at this time on evangelism. It is not necessary here to speak of the several considerations which call for this and have led to it. It is highly important that in pushing our evangelism there shall be serious, frank, fresh and heroic thinking concerning the meaning, the purpose, the method and the objective of our evangelistic efforts. We need to inquire more exactly why we wish to evangelize the tens of millions in our country whom we seek to reach. What is the evangel which we proclaim to men and urge them to accept? What do we expect our evangelism to do for individuals; and what changes do we expect, or hope, for it to bring about in the life and spirit of our country?

It will be a serious misfortune if we shall merely undertake to get large numbers of additional people to add their names to the rolls of churches which are at present exerting a deplorably weak and vague influence in the behavior of the people, in the institutions and the ideals which domi-

nate our life. It would be much, of course, if a half million converts could be made and baptized within a year, but we need to go on and ask what difference this will make in the churches and in the communities, and in the whole life of the land. In the last twenty years we have added one million and a half to our Southern Baptist enrollment. Yet, our churches are supporting the causes of the gospel with certainly not more strength and results than twenty years ago. And this applies whether we measure by financial support of Christian causes, or by the force of Christian ideals and ethical and moral standards in the life of the Southern people. It is a matter of frequent comment that fewer than half the members of our churches take any active interest in what the churches undertake; and that fewer than one fourth are consistent supporters in living and in giving for the expression and furtherance of the gospel. Unless we can change our message and our method we might add a half million to our rolls, but add at most a hundred thousand to the working forces of the followers of Christ. By all means let us go after the lost. But let us understand, and be sure to make them understand, why we are after them and into what we propose to introduce them. One of the first steps in thinking this matter through is for the leadership in each church to face fairly the question: What would joining this church mean to one hundred new people? Or what does the joining of this church mean to any individual?

Book Reviews

I. PSYCHOLOGY AND EDUCATION.

An Introduction to Pastoral Theology. By Henry Balmforth, Lindsay Dewar, Cyril E. Husdon, Edmund W. Sara. The Macmillan Company, New York. 206 pages. 1937. Price, $3.50.

Here is a book of joint authorship in which the four men who collaborated talked their way through a difficult subject and contributed each his part to a unified whole. All four men are high in Church of England circles, and have had wide experience both in the teaching of theological students and as "examining chaplains." Their purpose in writing the book was to make a psychological approach to pastoral theology. It is stated that the writers "share the conviction that the traditional science and art of the pastoral care of individuals can be profitably combined with knowledge derived from modern scientific study of human nature." The work is intended therefore "to help clergymen and ministers, and particularly the younger priests of the Anglican Communion, in what has tended to be a neglected part of their duties."

There is no less concern for the traditional responsibilities of parochial visitation, preaching, and the public ministrations in the church, but even more important than these routine duties are the minister's responsibility as a spiritual physician. The authors do not repudiate the sacramental character of religion, as the High Church Anglican conceives it, but there is an unusual emphasis on the understanding of human nature and the priest's responsibility to deal with individuals in the light of their human needs. It is very interesting to note how the place of sacramental confession in the Church of England is related to the technique of the modern psychiatrist whose fundamental therapeutic principle is that of self-revelation. Three full

chapters are given to the nature of the confession, preparation for confession, and the hearing of confessions. The most important section of the book is part three, "The Treatment of Special Cases." Here the writer largely divests himself of the priestly and sacramental viewpoint, and makes a penetrating analysis of the nature of mental and spiritual diseases. The chapter on "The Priest as Spiritual Physician" is suggestive and helpful for the evangelical minister.

G. S. Dobbins

Your Child Needs. By Mary M. Chalmers. The Judson Press, Philadelphia, Pennsylvania. 117 pages. 1938.

This is one of the texts in an "elective course" proposed by the American Baptist Publication Society for individual use, parents' groups, mothers' clubs and classes. It is one of the "Learning for Life" series developed in co-operation with the Adult and Social Education Divisions of the church school. These courses are offered as alternatives to the International Uniform Sunday School lessons for special groups in the Sunday-schools of the Northern Convention. The author is the widow of the late William E. Chalmers, who for many years was connected with the Publication Society. For eight years she was director of the Adult and Parent Education work of the Publication Society, and has been a member of the Committee on Parent Education of the International Council of Religious Education and of the Committee on the Home in the Northern Baptist Convention. The booklet is simple, well written, sound in pedagogical viewpoint, and based in wide experience. The topics discussed include the home, discipline, play and work, friends, culture, training in Christian living. Helps for the class leader are skillfully arranged with a view to evoking thought and class response. The pastor or teacher who needs a simple, helpful guide in the conduct of a parents' class or discussion group will find this "elective course" almost ideal.

G. S. Dobbins

Personality Development in Children. By Ernest J. Chave. The University of Chicago Press, Chicago, Illinois. 354 pages. 1937.

This volume is one of the series of handbooks of ethics and religion in the University of Chicago publications in religious education. The author has taught for many years in the Department of Religious Education of the Divinity School of the University, and is thoroughly equipped to produce a book of college and seminary grade on this subject on which there are many popular and unscientific treatises but very few text books which meet the requirement of authoritative scholarship.

The author tells us that he has attempted to make a topographical survey of the field as a whole, to mark the outstanding mountian peaks, and to indicate some of the resources in the fertile land of child life. He gives in the preface a brief preview of the book's contents, pointing out that the book opens with a discussion of the meanings of character and personality, introducing the reader to the theories of the emergence of a self-conscious ego in the animal organism. "It then directs attention to the native equipment of the child, the laws of heredity, the organic structure and physiological functioning of different organs, and the intellectual and emotional adjustive capacities and mechanisms. The first five chapters describe the basic qualities of human nature as they genetically appear and develop in children. They reveal the fundamental assets as the possible liabilities inherent in the organismic foundations of personality. The next five chapters present the environmental conditioning factors—play situations, homes, schools, neighborhoods, churches, and other social institutions—and indicate the particular ways in which these are influencing behaviour and shaping character and personality. As these socializing experiences result in habits and attitudes, the outcomes are judged to be good or bad according to the prevailing standards of those interested in them. Two chapters are devoted to the consideration of problems which arise from handicaps and maladjustments, serving by

contrast with the more normal situations to emphasize the essential qualities of wholesome, well-developed personalities. One chapter is given to a brief review of methods and techniques most commonly used in the study of children, and the last chapter sums up the finds, suggesting conditions needed for the best integrated outcomes. The whole survey reveals the incomplete state of knowledge on the many factors involved in personality growth but uncovers promising fields for continued investigation and co-operative studies."

This important book is obviously intended for advanced students, but the simplicity and readability of its style makes it available for intelligent Sunday-school teachers and leaders of children's groups who do not possess technical training in child study. It should be added to the library of every pastor and children's leader who is ambitious to keep abreast of the best thought in this growing field of knowledge. G. S. DOBBINS

A General Introduction to Psychoanalysis. By Sigmund Freud, Garden City Publishing Company, Inc., Garden City, New York. 412 pages. 1938. Price, $1.39.

It is a noteworthy fact that scarcely any book dealing with modern psychology can be found that does not have one or more references to Sigmund Freud. Whatever may be one's judgment as to the value of Freud's writings, they have exerted a vast influence in the developing science of psychology and of its applied branches. What does Freud teach? What is his basic philosophy? Is he a dangerous enemy of society or is he a genius whose discoveries are ahead of his time? What is it in Freud's writings that have made them objectionable? Is there anything permanently worthwhile in the writings of this unique man?

It is somewhat strange that so few who refer to Freud have read his original works. The fact that he wrote in German and that English translations are not easily available perhaps accounts in large measure for the general ig-

norance of Freud's ideas through first hand acquaintance. It should therefore be a matter of considerable interest to all who like to go to original sources to know that this inexpensive edition of Freud's *General Introduction to Psychoanalysis* is available. It of course must be understood that this is a translation of Freud's earlier lectures, which do not fully represent his later and more mature thinking. Yet the heart of "Freudianism" is here disclosed, for the most part in simple and understandable language. The first half of the book consists of lectures to laymen and are sufficiently elementary to be grasped by those who have no background of technical training in psychology. The latter part of the book is more technical, and the inexperienced reader may find himself sometimes out of his depth.

One of the surprises that will no doubt come to the average reader is the moderateness of Freud's position regarding a number of matters concerning which he has usually been pictured as an extremist. There is apparent over-emphasis on the sex factor, but before the reader shall have finished Freud's analysis he may be somewhat inclined to agree with the learned doctor that sex is a more significant and far-reaching factor in human character and conduct than most of us are willing to admit. The aspect of Freud's writings which is most difficult to follow and to accept is his fanciful symbolism. It should be borne in mind that Freud was not interested so much in cure as he was in diagnosis. He has been greatly misrepresented by the so-called Freudian practitioners, many of whom are outright charlatans whose quackery has tended to bring all psycho-therapy into disrepute. The publishers may have overstated it, but so necessary is it to know something of Freud if one is to understand modern psycho-therapy that the reviewer passes on their "blurb": "The discoverer of a new world of the human mind has summed up in one volume the entire subject of psycho-analysis in simple, popular language. Not to read it is to miss an essential part of your education—and one of the most fascinating books ever written."

G. S. Dobbins

Give Your Child a Chance. By Sallie Rust Moss. Broadman Press, Nashville, Tennessee. 121 pages. 1938. Price, $1.00.

Mothers and teachers of little children will value this book not because of its scientific information nor its pedagogical accuracy but rather because it exhibits an insight into the soul of the child that strikes a responsive chord. The author deals with seven fundamental aspects of character, always with a view to helping those who influence children to make these character traits a vital possession of the growing individual. She treats of obedience and how to win it, of justice, confidence, fear, reading, honesty, and ideals. If you want a little book to put into the hands of a mother who longs for the best for her child and for ways and means of realizing this best in the child's expanding experience, you would do well indeed to choose this suggestive and readable little volume. G. S. Dobbins

II. MISSIONS AND HISTORY.

A History of the Christian Church. Revised Edition. By Lars P. Qualben. Thomas Nelson and Sons. 1936. 644 pages. Price, $2.50.

The first edition of Dr. Qualben's book has met with large response all over America, and justly so. This "Revised Edition" will be welcomed by all his former debtors and will be more acceptable to others, like the reviewer, who felt the first was too "conventional" both in what it contained and what it left out. Several additions and corrections have been made in the new edition and some changes in presentation have greatly strengthened it. It is a valuable book, one that should be accessible to every student of Christianity. This new edition has all of the excellencies of the original with greatly fewer faults. One values it as reference work par excellence.

F. M. Powell

The Church Through The Centuries. By Cyril Charles Richardson. Chas. Scribner's Sons. 1938. 255 pages. Price $2.50.

Here is a novel and interesting approach to an old problem, and the capable author has done an excellent piece of work in many parts of the book. There is too much of the "traditional" in all of the discussions, one believes, and much of it could easily pass for "special pleading." There is the usual tendency to "mix up" New Testament Christianity with any and all parts of the first three centuries of Church History. During these first three centuries every ism and spasm with which Christianity has been cursed and degraded crept in, and, often became permanent in some historic or national "Church."

While the language and terminology are almost wholly from the Anglican viewpoint, yet there is a rare and refreshing sympathy with the "Church" in its broader, evangelical aspects. One can hardly explain why a present day historian should devote many pages to such a man as Richard Hooker and should fail to mention Balthasar Hubmaier!

The cover page gives such a comprehensive description of the "Contents and Purpose" that one cannot do better than quote from it at some length as a conclusion.

"What does the average intelligent person mean when he speaks of 'the Church'? There is hardly a word in the language which has suffered more from the richness of its meaning and the variety of its interpretation, or an institution which is talked about so much without an exact definition in the speaker's mind.

The purpose of Dr. Richardson's book is to give a brief account of the various ideas that have surrounded 'the Church' through the course of history and to illustrate them with examples of Christian life and worship.

Further than that it is his purpose to bring the reader face to face with the really vital problem for Christians today: What can and ought the Church to mean for our generation?

The author begins with an outline of the Church in the life and thought of the early centuries, considers the effect of the thinking of Augustine on the Church and its political background, describes the Church in the life and thought of the Middle Ages, and traces the roots of the Reformation. The concluding sections of the book deal with the Church in the life and thought of the Reformation, and of today. It is a graphic book, filled with pointed character sketches of great leaders and stirring descriptions of important events in church history.

For any one who desires more knowledge of what the Church has meant and means today in the divergent traditions of Christianity this book is essential."

F. M. Powell

Francisco Fulgencio Soren—Christ's Interpreter to Many Lands. By L. M. Bratcher. Broadman Press, Nashville. 1938. 224 pages. $1.25.

One of the ablest, most faithful and most influential of Southern Baptist Foreign Mission converts and workers in all its history was the subject of this memoir. It is written by a missionary who was enthusiastic in his admiration of Dr. Soren, closely associated with him in various phases of the work of the gospel and of the growing denomination in Brazil, perhaps more closely than any other missionary except the one with whom Dr. Soren labored so long and so splendidly in the origination and the building of the College and Seminary in Rio until it came to be the foremost mission institution of Southern Baptists in foreign lands, even comparable with the Shanghai University in which Northern and Southern Baptists have shared.

Dr. Bratcher apprehends clearly the merits and the worth and the significance of his Friend, and misses no proper opportunity to give expression to his own devotion and appraisal; but very properly he allows the reader to see Soren through his own words and works. Much of the book consists of quotations from letters and diaries. But Soren

seems never to have written letters or diaries with a view to their biographical or other permanent use. One often wishes for more and especially for fuller and a bit more consciously important presentations. Even so, as they stand they represent well one important side of Dr. Soren, his simplicity of spirit and service.

The home life of this fairest flower of Brazilian Baptist Missions, with his wonderful Louisville wife and their charming and consecrated children, rightly has liberal space. The story of the First Baptist Church of Rio gets most attention, and that truly is the monument of this great Christian and great builder. A little more of the setting in the whole phenomenal growth of Baptists in Brazil would have been welcome. Southern Baptists should know this man through this work. It will stir their hearts and their appreciation of our work. W. O. CARVER

China Quest. By Elizabeth Foreman Lewis, author of Young Fu of the Upper Yangtze: Ho-Ming, Girl of New China. The John C. Winston Company. Philadelphia. 1937. 301 pages. $2.00.

In the form of a story, wherein an American high school boy becomes fired with the spirit of adventure and interest to see China, and there comes in contact with a Chinese youth of the new day, Mrs. Lewis has crowded into these pages a swift moving drama replete with a marvelous amount of fact and description of China, both old and new. The meeting of these two and their union of spirits and work are made to appear as a marvelous providence. Possibly this part of the story is overworked. The main thing is that the book is such as will enable readers, older as well as younger for whom it is designed, to see much of China and its changing order.

The printer has done a grand job in the production, making the reading fascinating, and the illustrations by Kurt Weise contribute instructive interest.

After some years in China we are told that "Severe illness forced Mrs. Lewis to return to the United States," and

that she now lives just outside her native Baltimore, where "her primary interests are her home, her young son, China, books, country life, and writing." For one of her previous books she was awarded the Newbery Medal for "the most distinguished contribution to American literature for children."

W. O. CARVER

Skeptic's Quest. By Hornell Hart, author of Living Religion, etc. New York. 1938. The Macmillan Company. 173 pages. $2.00.

Under the form of "conversations," after the manner of Plato, Professor Hart here seeks to guide toward a true philosophy of life. The chief participants are "The Student" and "The Thinker;" but chief viewpoints in current life movements and trends are given hearing through 'Workerson,' 'Merchantson,' 'Sociologist,' 'Biologist,' 'Physicist,' 'Methodist,' 'Unitarian,' 'Theosophist,' etc.

In Part I six chapters present the current confusion, the need and the search for "a way" and "a way out." In Part II the conferees agree to begin by being "really skeptical," and then proceed through various theories and criticisms to find "purpose and personality in the Universe." In Part III an effort is made to test out three proposals for solving life's problem and applying the solution to life's problems. All three turn on the concept and practice of "Fraternity." The fraternities of "Truth-seekers" and of "Humanists" turn out to be useful, but insufficient. "The Spiritual Fraternity" alone offers hope and security.

The general position is that of the Author's previous works, that of a "Spiritual Christianity" that has no clear convictions as to the value of Jesus as the Christ. He is one historic personality who surrendered himself as an embodiment of "the Christ Spirit," one "vehicle of the Christ Spirit of Truth and Brother-Love." It is clearly testified by "The Thinker" (obviously throughout the Author) that his own experience yields "unfailing verification" that "whatever my needs may be—for resources, protection, guidance or power—so long as I serve the Fraternity of the Spirit,

those needs will be met." There is no testimony to personal fellowship with God as Spirit, not to speak of Christ Jesus. It is only words spoken "in the inner world (of consciousness) as though by the voice of some heavenly messenger."

One meets in this lively volume the ideas of the advocates of Communism, Religion of Science, Capitalism, Cynicism, Philosophy, etc., fairly represented in the characters of the dialogues so far as they go. Christianity is not represented, in true character, for "Methodist" is a traditional, partisan dogmatist, and "Unitarian" no more than a doubtfully theistic Humanist. Dr. Hart would probably prefer not to be classed as a Christian, judging from his books. He is a very earnest religionist on an essentially humanistic basis.

W. O. Carver

Creative Controversies in Christianity. By Dr. Geo. W. Richards. Fleming H. Revell Co. 1938. 223 pages. Price, $1.50.

This interesting volume is essentially the "James Sprunt Lectures, 1938" as they were given by Pres. Richards to the Union Theological Seminary, Columbia, S. C., for which institution the Lectureship foundation was established.

Into these lectures have gone a world of hard study and research, and that by a scholar of the highest and best type. President Richards is at home with the best thinking of yesterday as well as today, and it is fortunate indeed that a wider public than the faculty, students, and local friends of the Union Seminary may have the stimulation of this discriminating and sympathetic discussion. It is almost better to have these printed pages, since it would be difficult to digest the comprehensive treatments in these seven, hour period lectures. These are not easy reading. One will want to turn back often and "catch on" again. But every "review" is worthwhile. Naturally, one often will disagree with the distinguished author, but will be compelled to reconsider his own positions, and will also be stimulated by the author's conclusions. One closes with a quotation from the publishers.

"The author has ranged the fields of both secular and religious history and sets forth that controversies that have been worth while have been waged around questions such as: Whence are we? What and why are we? How are we to become what we ought to be? What must we do to be saved? What think ye of Christ? Where are we going? What are the new heavens and the new earth in which dwelleth righteousness? Perhaps the greatest of all questions is this: 'If a man die, shall he live again?' The Nicene Creed, which gives Christianity its final form, answered a question and settled one of the decisive controversies.

Dr. Richards calls attention to the statement of Professor Harnack, the great theologian, who said that four men saved Christianity from becoming merely a cosmology and a moral creed—Paul, Athanasius, Augustine and Luther. All were controversialists. 'Through their experience of Christ as Saviour and Lord,' says Dr. Richards, 'Christianity was maintained, over against philosophy and law, as the religion of redemption'." F. M. POWELL

The Thousand Years of Uncertainty, Volume II of A History of the Expansion of Christianity. By Kennith Scott Latourette, D. Willis James, Professor of Missions and Oriental History in Yale University. Harper and Brothers. New York and London. 1938. 492 pages. $3.50.

The second volume of this monumental History follows hard on the first (see January number). Its period is 500 to 1500—a period difficult to characterize in one concept for a title. The title selected is a rather theoretical one. There was no prevailing sense of uncertainty in the Christian leadership of any part of that millenium concerning the continuance and perpetuity of the church. Some uncertainty might have been wholesome.

Looking back on it now, and overlooking the definite assurance implied in the very source and nature of the Christian religion, we may well look upon it as a period of conflicting forces so matched and balanced as to make a thrilling

drama of problematic outcome. Again, it was a long era of conflicting tendencies within organic Christianity that constituted an uncertain conflict, and on the outcome of which, is still in the balance.

All this is evident enough in the great story here presented, but it is not presented as a problematic conflict or confusion. Apart from a fine opening chapter giving the setting and two chapters at the end outlining well the effect of Christianity on its environment, and of the environment on Christianity, the arrangement is by large geographic areas for Europe and the Byzantine section of Asia; and then by contacts and conflicts between Islam and Christianity.

The limitless materials are handled with skill. No two men would make the same selections and combinations of material, nor dispose them in the same proportions. One is full of admiration for the exhaustive research and use of authorities by the tirelessly industrious author. It is probably true, and inevitable, that in so vast an undertaking, any author would depend too much here and there on some authority. Such seems to the reviewer, to be true, for example, in the discussion of the Paulicians and the Bogomiles; but these are just now coming in for fresh, and long overdue, restudy.

The cautious objectivity of the historian is in evidence throughout. Many should be reading these volumes as they appear.

W. O. Carver

George Whitefield, the Matchless Soul Winner. By Edwin Noah Hardy, Ph.D. American Tract Society. 1938. 298 pages. Price, $1.50.

Dr. Hardy has done an excellent service in making the "Matchless Soul Winner" live again after two hundred years. The present age is hardly conscious even, of the dominant conviction, passion and emphasis of the mighty Whitefield. Many are praying for a tremendous revival of the things of the spirit and are likewise believing that such

a revival is close at hand. One can think scarcely of any thing which will aid so much in fostering such a spirit and kindling such fires, as the reading and studying of this book, with its implications and references.

To those who know little or nothing about Whitefield, this book will be a veritable thesaurus. To the student of Whitefield, and to the scholar, the book will serve a double purpose in presenting in available form the main facts of Whitefield's life, and in setting forth the central emphasis in Whitefield's ministry and his impact upon the world. In this book Geo. Whitefield lives and moves again, and in the Europe and America of two hundred years ago; it is a great book.

F. M. POWELL

The Case Against Japan. By Charles R. Shepherd, for twenty-five years student of Oriental Affairs. Daniel Ryerson, New York. 1938. 242 pages. $2.50.

This book, just off the press, gives "a concise survey of the historical antecedents of the present Far Eastern embroglio." It is splendidly written, moves rapidly, as it must to cover fifty years in such limited space, and presents quite clearly several chapters of the swift moves that have hurried the world into the present situation in the Orient. The connections and interconnections of what is going on in the East with the politics and economics of the West are but slightly considered. The work is in the nature of a brief for the prosecution. The final chapter gives the case "As Japan Sees It," but with rebuttal of Japan's claims sharing liberally the limited space. To be sure, Japan has a very poor case to plead, and she pleads it with a strange incapacity to see how little she can hope to impress with her shallow and insecure reasoning.

Dr. Shepherd begins with aggression of Japan in Korea, and traces the chief features of her various steps through the war with China, the war with Russia, the Manchurian invasions, the rape of Shanghai, the intrusion into North China and now the war for China's subjugation.

I think it is unfortunate that the author makes so much of the "Tanaka Memorial." He admits, as he must, that not only has this been vigorously repudiated and denounced by Japan, but that its genuineness has also been denounced by the League of Nations. That it fairly well outlines the actual progress of Japanese aggression is true enough, so far as main outlines go, but it cannot but be a weakness of a case to use most seriously doubtful and denied documents. The case does not need this.

Nor can a candid reviewer fail to see that while the aggressions and ambitions of Russia, France and Germany are introduced into the picture as playing important part in the progress of affairs in the East, the most extensive aggressor, and the one that did most at the most crucial crises to make the way plain for Japanese imperialism is passed over. For a hundred and twenty-five years Great Britain has been foremost in economic exploitation and by consequence, in political and military repression of China. Without this Western aggression in the Orient the course of modern history would have been far different from what it has been. Whether it would have been better than it has been, who can say? But certainly Great Britain cannot be omitted when nations that have played a part in the history of which the present embroglio is the shocking crisis are introduced.

That Japan has been ambitious, deceptive, treacherous, unreliable, treaty breaking is not to be seriously questioned, and all that this indictment alleges is matter of record, and authorities are cited throughout, for any readers who might need them. Still Japan has not been a sinner above all those who sat at the table of The League of Nations, and who foregathered in those fine conferences in which our modern statesmen were promoting the peace, the safety and the brotherhood of the peoples of the world! Repentance and works meet for repentance are demanded of every one of the "powers" of our modern world. Nor can we have any security till that damnable word "power" is dropped from the thinking of the nations.

As a nation Japan has no defenders in her savage and wholly unjustifiable campaign, save with those who are following the same policies, and not by all of them for some are not willing to confess by backing Japan. As a people Japan calls for the sympathy and friendship of the world, and just now the pity of all who have hearts that have any right to feel pity.

Dr. Shepherd's book is very readable and will give in as brief space and time as possible the salient facts for understanding the situation. As a product of the publisher's art it is all that could be sought. W. O. CARVER

The Church Takes Root in India. By Basil Mathews. Friendship Press. New York. 1938. 198 pages. Cloth, $1.00; paper, 60 cents.

At the present stage of Christian progress in India the central points of emphasis are rightly the villages, intelligent evangelism, indigenous Christian consciousness and consecrated devotion to the work of the Christ in India, the sense of unity and co-operation not only in India but throughout the world.

No writer could be named more fitted to stress all these with wide knowledge, comprehensive grasp, gifted writing, clear presentation than the dynamic and prolific student and interpreter who wrote this book after a prolonged study in the country for which his long connection with the work of Missions and World Christianity has especially fitted him.

The India of today and the Christian movement in India could not be more fully, truly, delightfully and challengingly presented in two hundred pages than in this little volume. W. O. CARVER

III. PHILOSOPHY AND THEOLOGY.

Revelation. Edited by John Baillie and Hugh Martin. The MacMillan Co. 312 pages. $2.50. 1937.

The conception of revelation goes to the heart of the Christian view of life. If, therefore, a comparative study is to be made of several statements of Christian doctrine that are in some points divergent while agreeing in others, there is no other place in Christian theology where such a study can be conducted to better general advantage. Both for the type of study and for the men chosen to represent the various viewpoints, this volume will render service on a wide range.

There are seven articles, or chapters, contributed by well known and widely respected Christian thinkers who were chosen to represent certain distinctive types of Christian thought. T. S. Eliot, Editor of The Criterion, contributes the introductory statement; Karl Barth represents the Swiss Church of Reformation; William Temple, Archbishop of York, represents the Church of England; Sergius Bulgakoff, writes for the Orthodox Church; M. C. D'Arcy, is the spokesman for the Roman Catholic Church; Walter M. Horton, a Baptist, represents the thought of a host of American Christians of the evangelical type; while Gustaf Aulen speaks for Lutheranism and Scandinavia. Dr. Baillie has stated the purpose, history and character of the volume in the Preface. He tells us that it was conceived and produced with three great ecumenical conferences in view: the Oxford and Edinburgh meetings in July and August of 1937, and the one to be held in the Orient in September of 1938. This suggests that the original purpose in the minds of those who planned it was to emphasize those essentials of Christian thought that tend to bind all Christians into a common view. And at the outset this purpose appears to be achieved, for, as both Dr. Baillie and Dr. Eliot point out, all the contributors agree in accepting the fact of a divine

revelation as the basis upon which Christian faith is established. To all who deny that fact the volume may be taken as a Christian manifesto. Dr. Baillie feels that the authors agree in rejoicing over a decline in anthropocentrism and a rise in the disposition to believe that our religion must be regarded as something given to us by God rather than provided by ourselves.

But when we go beyond that preliminary point to investigate the nature and limits and content of revelation, we run into some very interesting and important points of difference. The distinction between general and special revelation is a good illustration, as is also that between taking the Bible as the sole authentic record of revelation and accepting the tradition of the Roman or Orthodox Churches as valid along with the Bible.

Not the least interesting and profitable features of this volume is the opportunity that it provides for a brief study of the thought of Karl Barth in comparison with generally accepted Christian doctrine. The reader sees quite clearly that the essential difference is to be found in the conception of the nature of revelation. After reading the statements here by Barth and D'Arcy one is not surprised that when Barth first began exploding his doctrinal bomb-shells, the Catholics, especially in Europe, applauded. But when they heard him express his views on their doctrine of the *analogia entis* they found that the gulf had not been spanned. He says that revelation is always an act of God, a *dandum*, and not a *datum* deposited in a church over which men preside. There is also the comparison to be made between his conception and the generally accepted view of evangelical Christians. He says that there is no revelation of God for the Christian apart from Christ, whereas many others say that there is a general revelation in nature and a special revelation in Christ. He says that Christ is the only revelation, while they say that he is the supreme revelation. A good comparison on this score in this volume is between Barth and Horton, who inclines toward Emil Brunner's plea for natural theology.

The editors and publishers are to be commended for making this volume available to Christian students in attractive form and at a reasonable price. It is a genuine contribution to current theological thought.

H. W. TRIBBLE

The Quest for Religious Realism. By Paul Arthur Schilpp. Harper and Brothers. 1938. 191 pages. Price, $2.00.

This book will prove a genuine tonic to thoughtful Christian readers. It contains the Mendanhall Lectures delivered at DePaw University in February. The author treats his subject under six paradoxical questions, giving a chapter, or lecture to each. They are: Can We Be Open-Minded and Deeply Committed?; Can We "Gain the World" Without "Losing Our Soul?"! Can We Be Patriotic and Christian?; Can we "Save" Ourselves and Others?; Can We Be Religious and Intelligent?; and Can God Be "Wholly Other" and Our God? In a very frank manner he seeks to bring the reader face to face with some of the central difficulties that confront religion in our day. In the first chapter he sets forward the thesis that we must be open-minded and at the same time committed to a definite conception of values. It would seem that the loyalty that is rooted in deep conviction precludes an open-minded attitude concerning the object of that loyalty. This depends, however, in very large measure upon our definition of religion. The author defines it here as "First, devotion to a Great Cause and, second, dedication to a Way of Life." Such a definition calls our attention to a fundamental weakness in the entire volume. It is not an adequate definition from the Christian viewpoint unless it involves an interpretation of the Great Cause in terms of a personal God. This the author implies but does not develop. He suggests that the object to which religion should commit men is "the greatest and most excellent cause which they can conceive," and that is 'humanity.' The implication here seems to be that man produces the object of his religion, whereas the teachings of

the Bible seem to indicate that the object must come to man through revelation. This suggestion should not be taken as detracting from the value of the author's treatise. He stimulates the reader to make a renewed effort to think deeply and clearly about the full meaning of religion. We must follow him when he suggests that, "A religion worthy of its name must make a difference in any and every area of life." Following in that direction he brings some serious indictments upon the easy conceptions that so many of us have been inclined to follow. We shall not find religious realism in the patterns of thought that have subordinated the power of God to the program of man. It is a distorted conception of religion that allows one to pray for God's blessing upon his effort, when that effort does not contemplate the enrichment of the lives of others.

Can we be patriotic and Christian? asks the author. Not if our loyalty to our country is contrary to the ideals of the Christian religion. He has some pointed remarks about the present situation in Germany, where Christians who are putting their loyalty to Christ above their patriotism are paying bitterly for their convictions. But it is not only to the situation in other countries that the application must be made; there are great areas of thought that must be explored here in so-called Christian America by those who would take the religion of Christ seriously.

Through the first five chapters there is much to be found that will stimulate and guide, but in the last chapter the reader must proceed cautiously in following the author. Here his contention is that, "God is an object of religious faith, and he may also be required as an hypothesis of metaphysical speculation, but he is not an object of empirical knowledge." His distinction between religious faith and empirical knowledge is rather arbitrary. We can know, he thinks, about our faith in God but we cannot know God, for "God himself is not an object of knowledge." We can speculate about God but we cannot know him in a knowledge that is "capable of validation." This goes quite contrary to the teachings of Christ, who said that eternal life is

mediated through the knowledge of experience. We shall agree with the suggestion of the author that God cannot be reduced to man's yardsticks of measurement, but we need not go to the other extreme of saying that God is "the creation of faith and not the object of empirical knowledge." It would be interesting for the student who reads this book to study along with it another volume that is reviewed in this issue of the Review and Expositor, "Varieties of Christian Experience" by Norborg. There is a conflict between the two writers on the question of the validity of the claim that Christian experience makes of direct fellowship with God through Christ.

Another point on which there must be disagreement with the author is in his treatment of the Barthian conception of the transcendence of God. If we follow his interpretation of Barth's position we must agree that it is not thoroughly Christian. But the careful student of Barth knows that Schlipp has not adequately understood the Crisis Theology. Nevertheless I come back to my first statement that this volume will prove a genuine tonic to the careful reader. We need to re-examine our interpretations of religion, but they should be examined in terms of the personal self-revelation of God in Christ. H. W. Tribble

Varieties of Christian Experience. By S. V. Norborg, Ph.D. Augsburg Publishing House. 1937.

Dr. Norborg's general thesis is that there is a distinctively normal Christian experience, and he works it out quite thoroughly and presents it in a very convincing manner. He protests throughout his book quite vigorously against the treatment that William James gave of Christian experience in his great book VARIETIES OF RELIGIOUS EXPERIENCE. He recognizes the value of the books by James and Starbuck as pioneer treatments of religious experience from the standpoint of psychology, but insists that they made a fundamental error in failing to recognize that there is a Christian experience in general. James was

too much interested in abnormal types of experience, and too willing to accept the statement of such experiences by the individuals concerned, and not sufficiently concerned with a scientific analysis on the basis of fundamental principles in psychology. He feels that Starbuck gave too much emphasis to the conception of conversion as a natural experience. There is no Christian psychology, says Dr. Norborg, and when we get the full statement of his contention I think we shall have to agree with him, but there is a scientific treatment that psychology can make of the conversion experience of Christians that is distinctively Christian and yet normal among Christians. This distinctively normal type involves the unique work of Christ in bringing to the sinner the saving grace of God that is the gift of God to him and not the developing of a natural deposit in him. Along this line the author is quite definitely Barthian in his elementary conceptions. He approaches the task of analyzing a conversion experience on the assumption that the experience that is normally Christian has been made possible and real because the Divine Redeemer who transcends the sinful life of man has come to man with the gift of saving grace.

The development of that thesis makes interesting and helpful reading. But the author goes on to indicate what he regards as the scientific procedure in treating those individuals who have allowed the forces of their religious experience to become confused in their thinking. The sound principles of psychiatry are outlined as they are to be used in what he calls soul surgery, which is that task of the ministry that the Germans call Seelsorge. In this part of the development of his thesis the book becomes quite practical. Certainly the Christian minister of today is missing a great opportunity to make his ministry expand in its range of effectiveness if he does not inform himself concerning the findings of modern psychology, particularly as those conclusions apply to the general field of psychotherapy, and the specific field of pastoral psychiatry or soul surgery. The

author is inclined to be a bit dogmatic in his acceptance and rejection of certain positions in psychology, and he has not taken sufficient cognizance of some of the more recent writers in the field of psychology of religion, such as Strickland, Hickman, and others whom he does not list in his biography. It would seem also that he should have taken Prof. Sadler's great book on Psychiatry into consideration. But he has done a valuable piece of work. Pastors and teachers will derive no little help from a careful study of it.

H. W. Tribble

The Creed of an Idealist. By Rev. Edward McCrady, D.D. Wm. B. Eerdmans Publishing Co. 1938. Price $1.00.

The author's explanatory subtitle is "A Brief Defense of of the Main Doctrines of Christian Theology in the Light of the Self-Evident Facts of the Conscious Experience, and the Necessary Logical Implications." The author is Professor of Philosophy in the University of Mississippi. His brief treatment is based upon the premise of Berkeley and Hegel that "being and thought are one," and that being or existence is "itself nothing more than an experience of the mind—a datum of the conscience." With quotations from the Bible, then from a few well-known philosophers and scientists the author proceeds to outline his creed. He quotes Jeans to the effect that the universe consists of pure thought, and Lloyd Morgan that "Spiritus Creator as eternal and omnipresent is not the outcome of Evolution but that of which Evolution is the progressive revelation. Dr. McCrady's thesis is that the cardinal doctrines of the Christian faith can most adequately and accurately be interpreted in terms of a thorough-going idealistic view. Some of the doctrines that he treats are the existence of God, the incarnation of Christ, the virgin birth, the Holy Spirit, Salvation in Christ, and others. He also sets forth in his brief outline some of the central aspects of God's self-revelation in history. There are places in the development of

his thought that need to be corrected if we are to take his idealism as an interpretation of the way to God through Christ. For example, he says that "Finite Human Reason developed ad infinitum is synonymous with Infinite Reason—the Divine Logos; the Finite Self developed to its limit or Ideal Self is synonymous with the Universal Self; Manhood developed to its Limit is synonymous with Godhood; or, what is the same thing, the End of Human Evolution is the Vision of the God-Man." It is not enough, certainly it is not in accord with the New Testament, to say that we can arise from man to God. It is one thing to say that man bears in himself the image of God, but quite another thing to say that manhood developed to its limit is synonymous with Godhood.

It is to be regretted that the author condensed his work so severely. Perhaps in a later work he may expand his views and correct the weaknesses that the present little volume shows. H. W. Tibble

The Focus of Belief. By A. R. Whately, M.A., D.D., Rector of Hartford, Devon. Cambridge University Press. 1937. Received through the Macmillan Company. 200 pages. $2.75.

"What faith is, as much as what faith teaches, is the matter of this book, which is the outcome of long searching for a unification and concentration of the Christian Creed. If the objects of faith should prove to be not many but one inclusive idea—in other words if 'Redemption' (and all that it implies) be in itself not composite, but a single idea—then we may expect to find this dominant idea a master key for the interpretation of all religious truth. That this is so indeed is the conclusion towards which, by various convergent lines of thought, Dr. Whately is driven."

For such readers as can follow the very simple and ultimate truth of this discourse through its extremely abstract and difficult construction, this work will be most welcome and finally satisfying. In the form of the most difficult rea-

soning, the work constantly aims to be witness to revelation at its center. In the form of philosophy one has here the witness of a deeply religious soul, testifying to its own experience, with an offer of that experience to the reader.

Barthianism here appears as a powerful influence on the author's thinking, wherein he discerns its strength and its weakness. Whether he discloses that weakness and strength to the reader will depend on the reader. To such as follow him Dr. Whately will bring a deep satisfaction.

W. O. Carver

"Who Is The Holy Spirit?" By Henry W. Frost. Fleming H. Revell Company. 124 pages. 1938. $1.25.

This is a devotional type of Bible study concerning the person and work of the Holy Spirit. In nine chapters the author deals with the Spirit's Personality, Offices, Sovereignty, Limiting, Baptism, Filling, Sanctifying, Empowering, and Objectives. The interpretation is brief and to the point, much of it being in the outline that is followed. Scripture passages are cited in abundance, though there is too little interest manifested in the larger meaning of those that are used. The author has a dispensational leaning that colors some of his views, but that also leads him to make some rather suggestive distinctions. For example, he regards the baptism of the Holy Spirit as dispensational and the filling of the Spirit as experiential. When he came to his chapter on the sanctifying work of the Spirit he abandoned his plan of Bible study and employed some illustrations that eulogize a few Christian characters.

This book will probably not make a distinct contribution to the thought of the careful student of the subject, but it will serve as a helpful stimulus to the growing life of young Christians.

H. W. Tribble

IV. SOCIOLOGY AND RELIGIOUS.

Procession of the Gods. By Gaius Glenn Atkins, Litt.D., Professor of Homiletics, Auburn Theological Seminary and Charles Samuel Braden, Ph.D., Associate Professor, History and Literature of Religions, Northwestern University. Harper and Brothers. XVIII. 551 pages.

This work, by Dr. Atkins, first published in 1930, was not intended to be a text-book and was not well adapted for such use, either in form or content. It was a popular, vivacious and extremely interesting story. Dr. Atkins "had no expectation of its being used as a text-book" and was at least somewhat surprised to find it rather extensively in demand for this purpose. Professor Braden, who is prominent among students and teachers of Comparative Religion, found it much to his liking in general and adaptable for class use.

After a good deal of discussion and consideration the publishers have issued this new, revised, edition and announce it as "A textbook in the field of comparative religions," under the joint authorship. Aside from a "Foreword" and a brief address "To the Teacher"; some notes here and there, and appendices for guidance and suggestion in the wider study of the subject in conducting classes. Dr. Braden's work is little in evidence. There has been some desirable rearrangement of chapters and a strange omission of Japanese religion from the first edition has been supplied. Although "this revised and enlarged edition is printed from new plates" nine-tenths of it might easily be from the old plates, except for paging.

The work is still in popular form and bears the marks of the "Professor of Homiletics" rather than those of the "Associate Professor (of) History and Literature of Religions."

The work is still desirable chiefly for popular reading, for which it is not surpassed in this field. It is poorly

adapted or adaptable for text-book use. It lacks the scientific method and arrangement and it is prejudicially and uncritically committed to an increasingly discredited evolutionary theory of the history of religions. The first chapter, "Faiths of the Dark and the Dawns," bristles with points open to critical questioning and stated in a way to leave the uninitiated under the impression that the theories here adopted were universally and finally established. The influence of this attitude is discernible here and there throughout.

W. O. CARVER

Primitive Religion: Its Nature and Origin. By Paul Radin. New York. The Viking Press, 1937. 322 pages. $3.50.

The one man best fitted to bring clarity and commonsense into the highly theoretical and broadly disputed issues concerning the origin and development of religion is Paul Radin. Properly described as "an "incurable freelance," Doctor Radin has for some time been something of a non-conformist among anthropologists, refusing to recognize the validity of the conventional pre-historic "straw-man" created by theorists to fit not the facts but their theories. Flashes of his "unorthodox" views have appeared in numerous earlier books, notably *Primitive Man as Philosopher.* In the present volume he gives his theories exact and unified formulation for the first time. The book will demand the attention of all anthropologists and historians of religion.

Doctor Radin has ground his critical axe for the proponents of "psychological" theories of primitive religion, and he uses it with great effectiveness in undercutting many views that have gained wide but uncritical acceptance. The theoretical structure which he attempts to establish in place of the one demolished may not itself be acceptable, but great service has been rendered in the scholarly yet practical reasoning wherewith much nonsense that had gone practically unchallenged is now exposed.

Radin's own theory substitutes economic factors for psychological as the determining forces in the genesis and growth of religion. It is highly probable that he over-emphasized the economic, but for the present good of the whole field of study it is a healthy emphasis. More important than the economic determinants in his scheme of things is the recognition of two groups that have always been in conflict: the "priest-thinkers," and the practical laymen. It is probably correct to attribute to that small, specially gifted class of thinkers in every social group the real responsibility for the form and content of religious belief. An extension of the same truth is seen in the constant conflict between the Hebrew prophets and the essentially materialistic Hebrew people. One has but to posit supernatural revelation as an endowment of the prophets, as over against Radin's concept of a natural ingenuity, and one gets a picture true to Biblical history. Doubtless our author would not approve this, since his effort is to account for everything on naturalistic grounds; but the fact remains that his theory can more easily be made to conform to the actual and Biblical view than could the predominantly psychological theories.

Radin treats the different question of primitive monotheism in a masterful fashion, striking something like a happy medium between the extreme conservative claims of Father Schmidt, the Roman Catholic apologist, and the even more dogmatic denials of most advocates of the evolutionary theory. His insistence is that the concept of monotheism, while it does surely exist among primitives, is the possession of a small group of religious thinkers, and never the generally accepted and workable idea of the masses of the people.

Most of the author's original investigations have been amongst American Indians, particularly the Winnebago tribe; but the book is replete with illustrative materials from primitive groups all over the world.

H. C. Goerner

The Preacher Today. By John A. Morrison. The Warner Press, Anderson, Ind.

The author of this book is a teacher in Anderson College and Theological Seminary, and writes out of his experience with many students and pastors. The twelve chapters, written in clear style, unadorned except by the grace of simplicity, are full of common sense. They have beneath them high ideals for the Christian ministry and an understanding of the preacher's problems. Unlike most books about preachers this has a chapter on the preacher's wife, and it is not out of place. J. B. WEATHERSPOON

City and Church on Transition. By Murray H. Leiffer. Willett, Clark and Co. Price, $2.50.

This is a study of the medium sized city and its organized religious life. The author is professor of sociology and social ethics at Garrett Theological Seminary. His experience includes city pastoral work, work as director of young peoples' activities in a metropolitan church, and wide travel in Europe and America. For the past nine years he has conducted summer seminars for city preachers, specializing for the most part in the medium sized city.

Some of the questions discussed in this volume are: What is happening to the church in the medium sized American city? By what signs can the state of the church's health be determined? What can be done to keep it in health or to bring it back to vigorous life? The author's diagnosis and description are based upon data furnished by three hundred and sixty-nine ministers from nine denominations and serving forty cities.

The first part of the study is devoted to the characteristics of medium sized cities. After two chapters dealing in a general way with the growth, traits and classification of cities, there are chapters on the distinctively commercial city, the industrial city, industrial and residential suburbs, and the resort city. With the sociological facts in hand, Dr.

Leiffer presents in the second part of the book chapters on the life of the churches in the various types of city. The material of these chapters is drawn largely from actual church experiences as reported. From beginning to end it is full of interest, and should be a rich treasure of information and guidance for many city pastors.

J. B. WEATHERSPOON

City Shadows. By Robert W. Searle. Friendship Press. Price, $1.00.

The author of this book is the general secretary of the Greater New York Federation of churches. Most of his ministry has been in that city, where he has gained first hand acquaintance daily with problems of leadership amid the trying conditions of city life. Out of that rich experience he presents here a dozen stories or more of actual persons whose experiences reveal individual problems that are also typical. At the end of each chapter are relevant and thought provoking questions which the minister might well ponder. The last two chapters are given to a consideration of what is being done in city welfare work by Christian forces, and practical suggestions concerning what may be done and ought to be done by the church. "We live in a desperately confused and suffering world. Our happiness is bound up with that of our fellows; things will not right themselves. Hate and fear will not vanish automatically. What is needed is a Christian crusade in love to conquer the world for Christ, which is only another way of saying to bring in the reign of brotherhood. For you and for me that must begin in our own community."

J. B. WEATHERSPOON

V. MISCELLANEOUS.

Cut From the Leaf. By James M. Gray. Fleming H. Revell Company, New York. 182 pages. 1937. Price, $1.50.

Dr. James M. Gray, for many years president of Moody Bible Institute, was noted more for the quality of his spiritual insight and the depth of his Christian devotion than for acuteness of scholarship. This book contains three hundred and sixty-five expositions and meditations from his writings—one for each day of the year. Each excerpt is in the nature of a comment on some scripture passage, and is intended as an aid to the deepening of the devotional life. These slices from the bread of life are full of spiritual sustenance. They would make excellent devotional reading at meal time, or in the family circle, or for the individual Christian's "quiet hour." G. S. DOBBINS

How to Share Your Spiritual Discoveries. By Donald W. Carruthers. The Nittany Printing and Publishing Company, State College, Pennsylvania. 64 pages. 1937. Price, 40 cents.

In this booklet of sixty-four pages are gathered many ideas and suggestions from many sources constituting a "Laboratory Technique in Christian Witness." Section one is devoted to "Method in Christian Witness," and is a departure from the traditional theological approach. Soul-winning is not thought of as convincing people of the truth of certain Christian doctrines and leading them to acceptance and confession of these truths so much as a *sharing* of vital experience with Christ with those who have never had such an experience. The conclusion insisted upon is that "any amateur possessed of a vital experience of God could bear effective witness." Technique in Christian witness becomes therefore a process of establishing contact by recounting personal experience, learning how to diagnose what blocks the way, offering oneself as the Lord's instru-

ment in helping another to find the riches of Christ, and revealing to that other what God might do through him if fully committed. The pamphlet has a refreshingly modern (though not modernistic) viewpoint, and is suggestive rather than detailed. A pastor needing a brief guide for a series of discussions with a group of potential personal workers will find this booklet quite valuable. G. S. DOBBINS

Victory Through Youth. By Luther J. Holcomb. Broadman Press, Nashville, Tennessee. 83 pages. 1938. 25 cents.

One of the remarkable developments in the field of evangelism within recent years is the "young peoples' revival." In the course of the years experience has developed a fairly definite technique for the conduct of evangelistic meetings for young people and by young people. Young Mr. Holcomb has led in a number of such meetings, and is well qualified to discuss methods which are of tested merit. It is indeed a most hopeful sign when young people turn with serious earnestness to personal soul-winning as a normal expression of their Christian interest and ambition, and when churches welcome the leadership of their young people in this supreme enterprise. G. S. DOBBINS

Tales of a Waste-Basket Surgeon. By Gordon S. Seagrave, M.D., Author of Waste-Basket Surgery. Philadelphia. 1938. The Judson Press. 265 pp. $1.50.

Those of us who had the privilege of reading *Waste-Basket Surgery* knew at once what to expect. Here it is: vivacity, humor, the winsomeness and strength of an unusual personality, a living picture, full of movement and reality of missionary work in the far north hills of Burma. It is the sort of story that might be so told as to wring your heart with the hardships, disappointments and difficulties of heroic workers carrying on in days when depletion of funds called for all sorts of adjustments. Instead it is the story of making the most of what one can get, keeping a stout heart

in all good humor, and amusing the reader so that he cannot feel sorry for his neglected fellow-worker afar. One sees the converts and their fine as well as less fine qualities and knows that here is most significant and worthy missionary work. It is a book that only needs opening and a page or two start and it will go on reading itself to you. When you have done you will have seen much of our Baptist life in Burma, and will feel as if you had spent some time right in the midst of it and you will know a little of a considerable number of people of various Hill Tribes won and trained in a very fine hospital. W. O. CARVER

George Bowen of Bombay: A Memoir. By Robert E. Speer. Printed privately. To be ordered from the Missionary Review of the World, 156 Fifth Ave. New York. 366 pages. $2.50.

To few, if any, of my readers will the name of George Bowen bring any initial suggestion of familiarity. To many the name of Dr. Speer will mean something worth attention. Nothing he ever did was without meaning.

On the title page Bowen is characterized as "Missionary, Scholar, Mystic, Saint." He died just fifty years ago. He was missionary in India from 1847 to 1888, for most of the time under appointment of the Amercan Board. Becoming convinced that infants should not be baptized, he resigned, to save embarrassment to his fellow missionaries and his Board, as well as to satisfy his own sense of propriety. He remained in India as an independent worker for ten years, when recovering his paedobaptist convictions, he returned to his relation to the American Board.

A youth of opportunity and culture, Bowen had the career of a mystic soul searching satisfaction in all directions of culture and experience, of skepticism and egoistic exploration of a wide range of sophistication. Then a great love with a young woman, soon claimed by death. She bequeathed to him a copy of the Bible. He was revolutionized. Scholar, writer, lover of men, self-denying worker, mystic, Bowen left journals, letters, editorials, memories.

Dr. Speer become fascinated with Bowen's life and work as a young man, collected materials from time to time through his long years of service to Missions; and now in his retirement has produced this volume. Dr. Speer's function is actually that of editor of the voluminous material out of which this extraordinary man and missionary of last century unveils his soul for this twentieth century generation to see and learn from.

I am grateful to Dr. Speer, "The Missionary Review of the World" and those friends whose "generous help" has made possible the "distribution to missionaries" of this volume, for including me in the list of recipients. The volume offers a rare study of an unusual soul.

W. O. CARVER

The Message and Method of the New Evangelism. By Jesse M. Bader. Round Table Press, Inc., New York. 248 pages. 1937. Price, $2.50.

This volume is a collection of sermons and addresses brought by twenty-four of the outstanding speakers and conference leaders during the National Preaching Mission of 1936-1937. There is therefore a great deal more of the "message" than of the "method" in the series. As is the case in nearly every such collection of articles or addresses by a variety of men, the compilation lacks unity and makes no cumulative contribution. Each sermon or address reflects the man who gave it, and thus we find wide variety of view points. That there are homiletic values in the sermons of such men as E. Stanley Jones, Robert E. Speer, Joseph Fort Newton, Lynn Harold Hough, Hugh Kerr, M. E. Dodd, and William H. Foulkes goes without saying. That there are points of view with which all will not agree is equally obvious. Perhaps the chief value of the book is just here—it shows what a wide circle of Christian ministers are thinking in this fundamental matter of the saving Christian message and how it is to be brought with power to our generation.

G. S. DOBBINS

The Power of Christ. Compiled by Chester M. Savage. Price, $1.50.

These Religious Affections. By Harold J. Ockenga. Price, $1.00.

Seven Saved Sinners. By William W. Ayer. Price, $1.00.

The Way of Discipleship. By Carl George Wolf. Price, $1.00.

These four volumes of sermons are from the Zondervan Press. The first is unique in that it represents the Baptist pulpit of the state of Texas. There are sermons from fifteen pastors, beginning with Dr. Truett, and including many well-known figures in that great fellowship. "Seven Saved Sinners" is a study of New Testament conversions. "The Way of Discipleship" has seven sermons on seven steps toward Christian living. "These Religious Affections" is a series of ten sermons having to do with the inner or heart life, preached not only as a protest against externalism, but in exposition of the requirements of reality.

J. B. WEATHERSPOON

Lest We Forget. By Dr. J. S. Dill. Broadman Press. Nashville. 1928. 127 pages. Price, $1.25.

Here is rare combination of charm, history, humor, instruction, sympathy and ministry. This veteran herald of the cross still lives to bless his hosts of friends and admirers all over the Southland, by presence, preaching and pen. It would have been a loss indeed had Dr. Dill gone on to heaven without publishing "Lest We Forget." The author has not only a pleasing and compelling style, but he has the superb gift of "digging out" and presenting immortal facts in a readable and retainable manner. What a historian he would have made!

In these almost too brief pages, for one's wishes to read the book through at a sitting, the author gives pen portraits of nearly a score of men who have had much to do with his own signal ministry as well as with the phenomenal development of Southern Baptist organization and life. After a pungent "Preface," followed by a brief but comprehensive

"Introduction" by Pres. Jno. R. Sampey, Dr. Dill devotes his first chapter to his father, Professor Thos. John Dill, LL.D., to whose memory he also dedicates the volume. Along with sparkling biography there are interesting accounts of the development of our Sunday-school literature and "Board," the earlier years of the Seminary and a brief chapter on "Old Time Customs." The autobiographical sketch is all too modest and brief; the few chosen and gracious tributes to his lovely wife, Kate Tichenor Dill, and a paragraph about his faith and outlook, close this delightful and valuable volume.

F. M. POWELL

Fun and Festival from India. By Rose Wright, National Director of Young People's Work, Department of Missionary Education, The United Christian Missionary Society. 1938. Friendship Press, New York. 48 pages. Paper, 25 cents.

This booklet gives a large number of suggestions, with adequate direction and information, for the use of Indian word and customs in parties, dinners, teas and other social functions, whereby missionary information can be dispensed along with social functions of different types

W. O. CARVER

Revival Sermons. By Porter M. Bailes. The Broadman Press. $1.00.

Most of the sermons of this collection were preached in revival services at Baylor University, and a warmly appreciative foreword by President Pat M. Neff testifies to their effectiveness in the pulpit. The author, pastor of the First Baptist Church of Tyler, Texas, is well-known for his pastoral and evangelistic ministry. Many who have heard him will be glad to read these earnest and dynamic messages, and many pastors will find, in addition to a spiritual blessing, a source of telling illustration.

J. B. WEATHERSPOON